AN ELEMENTARY

SANSKRIT GRAMMAR

For use in the Upper Classes of Higher English Schools

BY

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ASSISTED BY

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PREFACE.

THE Compilers of this Elementary Grammar, primarily meant for candidates for the Matriculation Examination of the Calcutta University, have been guided in their work by two main considerations. In the first place, it has been their aim to render the Grammar as simple as possible and hence to admit into it nothing in excess of what the Student at that stage may really be expected to know. By a Student's 'knowing' grammatical forms they understand that he should be able not only to recognise and analyse them when he meets with them in literature but also to reproduce and apply them accurately for the purposes of translation into, and composition in, Sanskrit. This latter consideration at once very definitely limits the matter to be comprised in a Grammar; and the Compilers, therefore, have excluded from their book many of the less common forms which, as a rule, are given even in Grammars of an elementary type. The teacher will not find it difficult

to give supplementary instruction regarding such forms whenever required. And the Student also should early acquire the capacity and habit of consulting, for information not given in his text-book, grammars of a more advanced type—copies of some of which ought to be accessible to him in his School Library.

The Compilers, in the second place, have endeavoured to cast the grammatical matter in a form which will not present too many difficulties to teachers, many, or most, of whom may have learned their Sanskrit grammar according to the old Indian system. For this reason Sanskrit technical terms are freely used together with the corresponding English ones, and occasionally views on points of grammar which are distinctively Indian have been referred to and explained.

A supplement to this grammar, in the form of a 'Dhātukosha' containing a very full statement of all the tenses, moods etc., of the more commonly used verbs, will be published shortly.

The compilation of a grammar on the lines indicated in the above was first suggested to the undersigned by the Vice-Chancellor of the

University, the Hon'ble Mr. Justice Asutosh
Mookerjee, Saraswati, C.S.I., whose interest in
the promotion of Oriental studies is well known
and who since a long time has felt convinced that
a book of this type would contribute to make
Sanskrit more popular in our Schools and to bring
it into line with other branches of study.

<div align="right">

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N. B.—It is not of course intended that the
entire Dhātukosha should be included in the
Matriculation Course : as a whole it is meant
for purposes of reference only. But Matricula-
tion Candidates will be expected to be familiar
for the purposes of translation and com-
position with the different tenses, moods,
participles, *etc.*, of the following roots :—

भट्। भष्। भच्। भर्ज्। भर्ह्। भग्। भम्।
भाप्। भाम्। भ्र। भष्। ईच्। कय। कम्।
कुप्। कुं। जप्। कप्। कम्। कौ। क्रीड्। कुष्।
भम्। चि। खन्। खाद्। गम्। गुप्। गै। ग्रह्।
घा। चर्। चि। चिन्त्। छिद्। जन्। जप्। जाग्र।

जि। जॄ। भा। ज्वल्। तन्। तप्। तुद्। तुप्।
तॄ। त्यज्। द्वे। ल्वर्। दंभ्। दक्ष्। दा (दाण्)।
दा ॑। दिव्। दुप्। दुह्। दृश्। दृह्। द्विष्। धा।
धाव्। घू। घ्र। नम्। नश्। निन्द्। नी। तॄत्।
पच्। पद्। पत्। पा। पीड्। पुष्। पू। पूर्।
पृ। प्रच्छ्। प्री। बन्ध्। बाध्। बुध्। ब्रू। भच्।
भज्। भञ्च्। भा। भास्। भिद्। भी। भुज्। भू।
भ्र। भ्रम्। मन्थ्। मा। मि। मिल्। सुद्। सुच्।
च्। सज्। सप्। यज्। यत्। यम्। या। याच्। युज्।
युध्। रच्। रञ्च्। रम्। राज्। राध्। रुच्। रुद्।
रुभ्। रुह्। लभ्। लिप्। लिह्। वच्। वद्। वस्।
वह्। विद्। विष्। व्र। षज्। षत्। हघ्। हप्।
यज्। गह्। यंस्। षप्। यम्। यास्। घ्री। यच्।
यम्। षप्। यम्। श्रि। ड्। खस्। सद्। सिघ्।
सिघ्। ह्। हज्। सर्घ्। स्वप्। ख्या। स्तु। स्तघ्।
घा। स्पघ्। स्पह्। स्रघ्। हन्। हस्। हिंस्। ह्र।
ह्रप्। हे॥

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CHAPTER I.

The Alphabet.

1. Sanskrit is most commonly written in the Devanāgarī character. The Devanāgarī Alphabet comprises forty-eight letters (वर्ण or अच्षर). Of these letters thirteen are vowels (स्वर), and thirty-five consonants (व्यञ्जन).

2. Of the thirteen vowels five are short (ह्रस्व), *viz.*, अ a, इ i, उ u, ऋ ṛi, and ऌ ḷi. Eight are long (दीर्घ), *viz.*, आ ā, ई ī, ऊ ū, ॠ ṝi, ए e, ऐ ai, ओ o, औ au.

3. The following is a list of the consonants—

क k,	ख kh,	ग g,	घ gh,	ङ n ;
च ch,	छ chh,	ज j,	झ jh,	ञ ñ ;
ट ṭ,	ठ ṭh,	ड ḍ,	ढ ḍh,	ण ṇ ;
त t,	थ th,	द d,	ध dh,	न n ;
प p,	फ ph,	ब b,	भ bh,	म m ;
य y,	र r,	ल l,	व v ;	
श ś, or ç,	ष sh or ṣ,	स s,	ह h ;	

ं ṃ, or ṃ Anusvāra,

: ḥ. Visarga.

When following a consonant, the vowels are
written as follows—

आ ा, इ ि, ई ी, उ ु, ऊ ू, ऋ ृ, ॠ ॄ,
ऌ ॢ, ए े, ऐ ै, ओ ो, औ ौ.

Thus—

क,	का,	कि,	की,	कु,	कू,	कृ,
ka,	kā,	ki,	kī,	ku,	kū,	kṛi,

कॢ,	कॣ,	के,	कै,	को,	कौ,
kṛi,	kḷi,	ke,	kai,	ko,	kau,

रु ru, रू rū, शु śu, शू sū, ऋ or ॠ śṛi,

ॠ śṛī, हु hu, ह्नू hū, हृ hṛi, हृ hṛī.

4. The consonants are divided into groups,
according to the vocal organs employed in their
articulation. The first five of these groups are
called वर्ग and each group is distinguished by the
first letter it comprises. Thus, the क-वर्ग com-
prises क ख ग घ ङ.

च छ ज झ ञ form the च-वर्ग; ट ठ ड ढ ण the
ट-वर्ग; त थ द ध न the त-वर्ग; प फ ब भ म the
प-वर्ग.

The letters य र ल व are called अन्तःस्थ-वर्ग.

श ष स and ह are comprised under the name
ऊष्मवर्ण.

The last letters of the five वर्ग i.e., ङ ञ ण न
and म are comprised under the term अनुनासिक,

and this name is also applied to the sign ± written above a letter.

5. Consonants following each other without intervening vowels are written in groups (Compound Consonants).

List of Compound Consonants.

क्क kka, क्क kkha, क्त kta, क्त्य ktya,
क्त्र ktra, क्त्व ktva, क्न kna, क्म kma,
क्य kya, क्र kra, क्ल kla, क्व kva,
क्ष ksha, क्ष्म kshma, क्ष्य kshya, क्ष्व kshva,
ख्य khya, ख्र khra, ग्य gya, ग्र gra,
ग्र्य grya, घ्न ghna, घ्म ghma, घ्य ghya,
घ्र ghra, ङ्क nka, ङ्क्त nkta, ङ्क्ष nksha,
ङ्क्ष्व nkshva, ङ्ग nga, ङ्ग्य ngya, न्म nma,
च्च chcha, च्छ chchha, च्छ्र chchhra, च्न chna,
च्म chma, छ्य chhya, छ्र chhra, ज्ज jja,
ज्झ jjha, ज्ञ jna, ज्ञ्य jnya, ज्म jma,
ज्य jya, ज्र jra, ज्व jva, ञ्च ncha,
ञ्छ nchha, ञ्ज nja, ट्ट tta, ट्य tya,
ट्र tra, ठ्य thya, ड्र dhra, ड्य dya,
ड्र dra, ध्य dhya, ध्र dhra, ण्ट nta,
ण्ठ ntha, ण्ड nda, ण्ण nna, ण्म nma,
त्क tka, त्त tta, त्त्य ttya, त्त्व ttva,
त्त्र ttra, त्थ ttha, त्न tna, त्प tpa,
त्म tma, त्र or त्र tra, त्र्य trya, त्व tva,
त्स tsa, थ्य thya, द्ग dga, द्द dda,

ड्ढ	ddha,	ड्ढ्व	ddhva,	द्न	dna,	द्ब	dba,
द्भ	dbha,	द्भ्य	dbhya,	द्म	dma,	द्य	dya,
द्र	dra,	द्र्य	drya,	द्व	dva,	द्व्य	dvya,
ध्न	dhna,	ध्म	dhma,	ध्य	dhya,	ध्र	dhra,
ध्र्य	dhrya,	ध्व	dhva,	न्त	nta,	न्त्य	ntya,
न्त्र	ntra,	न्द	nda,	न्द्र	ndra,	न्ध	ndha,
न्ध्र	ndhra,	न्न	nna,	न्र	nra,	प्त	pta,
प्त्य	ptya,	प्न	pna,	प्म	pma,	प्य	pya,
प्र	pra,	प्ल	pla,	प्स	psa,	ब्ज	bja,
ब्द	bda,	ब्ध	bdha,	ब्न	bna,	ब्र	bra,
भ्न	bhna,	भ्य	bhya,	भ्र	bhra,	भ्व	bhva,
म्न	mna,	म्प	mpa,	म्ब	mba,	म्भ	mbha,
म्म	mma,	म्य	mya,	म्र	mra,	म्ल	mla,
य्य	yya,	य्व	yva,	र्क	rka,	र्ध	rdha,
ल्क	lka,	ल्प	lpa,	ल्ल	lla,	ल्व	lva,
व्न	vna,	व्य	vya,	व्र	vra,	श्च	ścha,
श्छ	śchha,	श्च्य	śchya,	श्न	śna,	श्य	śya,
श्र	śra,	श्र्य	śrya,	श्ल	śla,	श्व	śva,
श्व्य	śvya,	ष्ट	shṭa,	ष्ट्य	shṭya,	ष्ट्र	shṭra,
ष्ट्व	shṭva,	ष्ण	shṇa,	ष्ठ	shṭha,	स्क	ska,
स्त	sta,	स्त्य	stya,	स्त्र	stra,	स्त्र्य	strya,
स्त्व	stva,	स्न	sna,	स्म	sma,	स्य	sya,
स्र	sra,	स्व	sva,	ह्ण	hṇa,	ह्न	hna,
ह्म	hma,	ह्य	hya,	ह्र	hra,	ह्ल	hla,
ह्व	hva,						

Guṇa and Vṛiddhi.

6. It frequently happens in Sanskrit, in declension or conjugation, or in the formation of new words, that इ or ई changes to ए, उ to ओ, ऋ or ॠ to अर्, ऌ to अल् ; and again that अ changes to आ, इ or ई to ऐ, उ to ओ, ऋ or ॠ to आर्, ऌ to आल् In these cases ए ओ अर् and अल् are called the गुण of इ ऋ etc ; and आ ऐ etc. are called the वृद्धि of अ इ etc.

Vowels therefore may be classified as follows—

Simple vowels : अ आ ; इ ई ; उ ऊ , ऋ ॠ , ऌ

Guṇa vowels :   ए   ओ   अर् अल्

Vṛiddhi vowels : आ   ऐ   ओ   आर् आल्

CHAPTER II.

Sandhi.

7. In Sanskrit, when syllables are combined into words, or words are combined with other words either into Compound words or into sentences, the final and initial letters of meeting syllables or words undergo certain changes These changes are comprised under the term सन्धि (combination). The rules of sandhi are many and very complicated. The following rules apply throughout to the changes of initial and final

15. Final उ or ऊ before initial अ or आ, इ or ई, ऋ or ॠ, ए or ऐ, ओ or औ, becomes व्—

खलु + अयम् = खल्वयम्
साधु + इदम् = साध्विदम्
सम्भू + ओष्ठम् = सम्भ्वोष्ठम्

16. Final ऋ or ॠ, before initial अ or आ, इ or ई, उ or ऊ, ए or ऐ, ओ or औ, becomes र्—

पितृ + अनुमतिः = पित्रनुमतिः
मातृ + आनन्दः = मात्रानन्दः
पितृ + उपदेशः = पित्रुपदेशः

17. Final ए and ओ become अय् and अव् before any vowel; if they stand at the end of a word (पदान्त), the य् of अय् and the व् of अव् are very generally dropped—

शे + अनम् = शयनम्
चरे + एधि = चरयेधि or चर एधि
प्रभो + एधि = प्रभवेधि or प्रभ एधि

18. ए and ओ at the end of a word (पदान्त) remain unchanged before initial अ, but the अ is dropped—

ते + अपि = ते ऽपि
विष्णो + अव = विष्णो ऽव

19. Final ऐ and ओ become आय् and आव्
before any vowel; if they stand at the end
of a word (पदान्त), the य् and व् may be dropped—

नै + अक: = नायक:

ज्यै + एति = ज्यायेति or ज्या एति

रवै + अस्तमिते = रवाय्अस्तमिते or रवा अस्तमिते

Note particularly that after the dropping
of the य् and व् no further Sandhi can take place
between the final and initial vowels.

Irregular Vowel Sandhi.

A few cases of irregular vowel-sandhi must
be noted.

20. When a preposition (उपसर्ग) ending in
अ or आ combines with a verbal root (धातु)
beginning with ऋ, the अ or आ combines with ऋ
into आर् (not अर्)—

प्र + ऋच्छति = प्रार्च्छति

The prepositions ending in अ or आ are अप अव
उप प्र परा.

21. When one of these same prepositions
combines with the initial ए or ओ of a root, the
result is ए or ओ (not ऐ or ओ)—

उप + एजते = उपेजते

उप + ओषति = उपोषति

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But in the case of the ए of the roots एध्
and इ, the general rule holds good—

उप + एति = उपैति

उप + एधते = उपैधते

But in imperative 2nd person singular—

भव + एधि = भवेधि, not भवैधि

उप + एहि = उपेहि

22. When the ओ of ओष्ठ combines with a
preceding अ, in a compound word (समास), the
result may be either ओ or औ—

अधर + ओष्ठ : = either अधरोष्ठ : or अधरौष्ठ :

23. When ऋत is preceded, in a compound
(द्वितीयासमास) word, by अ, the result of the com-
bination is आर्—

दुःख + ऋत : (affected by pain) = दुःखार्त :

24. We further note the following cases of
irregular vowel-sandhi, in certain compound
words which are in common use—

गो + अच्र : = गवाच्र :

अच्र + कठिनी = अर्चाठिनी

स्व + ईर : = स्वैर :

मातृ + अण्ड : = मातण्ड :

कुल + घटा = कुलटा

मनस् + ईषा = मनीषा

25. In certain cases the vowel-sandhi demanded by the preceding rules does not take place. The most important cases of this kind are the following.

26. ई ऊ and ए when dual (द्विवचन) terminations, either nominal or verbal, remain unchanged before any initial vowel—

कवी + इमौ = कवी इमौ
साधू + इमौ = साधू इमौ
खमू + अर्भकौ = खमू अर्भकौ
यते + एते = यते एते
याचेते + अर्थम् = याचेते अर्थम्

27. The ई of अमी (nom. plural of the pronoun अदम्) is treated in the same way—

अमी + अश्वा : = अमी अश्वा :

28. Interjections consisting of one vowel only, and also हे and अहो, do not enter into Sandhi with a following initial vowel—

इ + इन्द्र : = इ इन्द्र :
आ + एवम् = आ एवम्
हे + इन्द्र = हे इन्द्र
अहो + अपूर्वम् = अहो अपूर्वम्

Combination of Consonants.

(व्यञ्जनसन्धि:)

29. In Sanskrit no consonants can stand at
the end of a word (पदान्त) but the following—
क् ट् त् प् ङ् ण् न् म् स् (Visarga) and ᷐ (Anusvāra).
As a rule no word in Sanskrit ends in more than
one consonant

30. Final क् च् ट् त् or प् change to ग् ज् ड् द् and
ब् respectively, before an initial vowel or before
an initial letter which is third or fourth or fifth
in the वर्ग to which it belongs ; and also before
initial य् र् ल् व् and ह्—

सम्यक् + उक्तम् = सम्यगुक्तम्
दिक् + मि : = दिग्मि :
सम्राट् + अयम् = सम्राडयम्
जगत् + ईश = जगदीश :
चित् + रूपम् = चिद्रूपम्
ककुप् + भि : = ककुब्भि :

31. Final त् remains त् before the suffixes
(प्रत्यय) वत् and मत्—

विद्युत् + वत् = विद्युत्वत्

32. According to Rule (30) final क् ट् त् प् become
ग् ड् द् ब् before initial न् or म् ; but more generally
they in that position become ङ् ण् न् म्

Thus—

दिक् + नाग: = दिङ्नाग: (more usual than दिग्नाग:).

तत् + नूनम् = तन्नूनम् (more usual than तद्नूनम्).

एतत् + मुरारि: = एतन्मुरारि: (more usual than एतद्मुरारि:).

पट् + मुख: = पण्मुख: (more usual than पड्मुख:).

33. The latter change is obligatory (not optional) before the suffixes मय and मात्—

वाक् + मय: = वाङ्मय:

चित् + मय: = चिन्मय:

तत् + मात्रम् = तन्मात्रम्

पट् + नवति; becomes पण्णवति: only (not पड्नवति:); and the genitive case of पट् is पण्णाम् only.

34. Final त् and न् before initial ल् become ल् and ल्ँ respectively.

तत् + लभते = तल्लभते

महान् + लाभ: = महाँल्लाभ:

35. The म् of the root स्था and its derivatives is dropped after the preposition उत्—

उत् + स्थानम् = उत्थानम्

उत् + स्थापयति = उत्थापयति

36. Final क् त् ट् प् before initial ह् become ग् ड् द् व् under Rule (30), but usually a further

change takes place, the initial ह being changed into घ् ढ् ध् भ् respectively—

वाक् + हरिः = वाग्घरिः or (usually) वाग्घरिः

परिव्राट् + हसः = परिव्राड्ढसः or परिव्राड्ढसः

तत् + हतम् = तद्धतम् or तद्धतम्

अप् + हरणम् = अब्भरणम् or अब्भरणम्

37.   Final त before initial च् or छ becomes च्—

तत् + चित्रम् = तच्चित्रम्

38.   Before initial ज् it becomes ज्—

तत् + जायते = तज्जायते

39.   Before initial झ it becomes च्—

तत् + झषोति = तच्झषोति

40.   More commonly, however, an additional change takes place, the initial झ being changed into छ—

तच्छषोति

41.   An analogous change of initial श may take place after final क् ट् and प्—

वाक् + शतम् = वाक्शतम् or वाक्छतम्

परिव्राट् + शेते = परिव्राट्शेते or परिव्राट्छेते

अप् + शब्द = अप्शब्द: or अप्छब्द:

42.   This change of श into छ takes place, however, only if the श is followed either by

a vowel or one of the letters य र ल ह. Hence—
वाक् + ज्योतिः = वाग्ज्योतिः only.

43.　Final त् before an initial ट ठ ड ढ becomes
ट् (which in certain cases becomes ड़ under
Rule 30)—

तत् + टीका = तट्टीका
सत् + डयते = तड्डयते

44.　Final न् before initial च or छ changes to
Anusvāra and श् is inserted after it—

श्रमन् + चकार = श्रमंश्चकार

45.　Before initial ट or ठ final न् is changed
into Anusvāra and ष् is inserted—

महान् + ठक्कुर = महांष्ठक्कुर:

46.　Before त or थ final न् is changed into
Anusvāra and स् is inserted—

चकिन् + तायम = चकिंस्तायम्

47.　The change of न् into Anusvāra plus श्
or ष or स् takes place, however, only if the च छ ट ठ
त य are followed either by a vowel or one of the
letters य र ल व ह. Hence—

मन् + सम: = मन्त्सम: only.

48.　Final न् before ज and स becomes ञ्; the
स् may be changed to छ—

गच्छन् + जयति = गच्छञ्ज्यति
सान् + समाकान् = सान्ज्ञ समाकान् or साञ्छसमाकान्

49.   Final न् before ड and ट् is changed to ण्—

महान् + डामर: = महाण्डामर:

50.   The changes prescribed by Rules (44-45-46) do not affect the final न् of प्रशान्—

प्रशान् + तनोति = प्रशान्तनोतिति

51.   Final म् is changed into Anusvāra before any consonant—

त्वम् + करोपि = त्वं करोपि

नदीम् + तरति = नदीं तरति

सत्त्वरम् + याति = सत्त्वरं याति

हरिम् + वन्दे = हरिं वन्दे

शय्यायाम् + शेते = शय्यायां शेते

सम् + राट् remains सम्राट् (the म् cannot become Anusvāra).

52.   Instead of this, before any consonant of the first five Vargas, final म् may be changed into the nasal of the Varga concerned—

त्वङ्करोपि for त्वं करोपि

नदीन्तरति for नदीं तरति

मधुरम्फलम् for मधुरं फलम्

53.   After the Anusvāra into which the म् of युम् is changed in certain compounds, श् or स् is inserted—

✓   युम् + चली = पुंश्चली

   युम् + कोकिल: = पुंस्कोकिल:

54. म् is inserted after the Anusvāra into which *the न् of* सम् *is changed before* ष् or *derivatives of* कृ—

सम् + कृत: = संस्कृत:
सम् + कार: = संस्कार:

55. In the body of a word, final न् and म् change into the fifth letter of the Varga to which the immediately following consonant belongs—

गाम् + त: = गान्त:

56. In the same circumstances, न् and म् change into Anusvāra before य् व् स् or ह्—

त्राकम् + स्यते = त्रार्कंस्यते

57. छ्, standing at the beginning of a word and preceded by a short vowel or the particles आ and मा, becomes च्छ्—

ख + छाया = खच्छाया
मा + छादयति = माच्छादयति

58. This change is optional if छ् is preceded by any other final long vowel—

लक्ष्मी + छाया = लक्ष्मीच्छाया or लक्ष्मीछाया

59. In the body of a word छ् necessarily becomes च्छ् after any vowel—

इच्छति; येच्छियते (from छिद्)

3

60. Final ङ् ण् and न् preceded by a short vowel and followed by any vowel are doubled—

प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते
सुगण् + आस्ते = सुगण्णास्ते
एतस्मिन् + अन्तरे = एतस्मिन्नन्तरे

61. Consonants (except र and ह्) if preceded by र and ह्—these letters being themselves preceded by a vowel—may be doubled—

अर्कः or अर्क्कः
ब्रह्मन् or ब्रह्म्मन्

Visarga for final स् and र.

62. At the end of a word (पदान्त) स् and र change into Visarga—

रामः for रामस् . चन्दिः for चन्दिस् . प्रातः for प्रातर् .

63. This Visarga remains unchanged before following क् ख् प् फ्—श् ष् स्—

कः करोति
कः पचति
कः शेते

64. Before च् or छ् the Visarga changes to श्, before ट or ठ to ष ; before त् or थ to स्—

पूर्ण: + चन्द्र: = पूर्णयन्द्र:
तत: + छिद्ये = तत्श्छिद्ये
भस्म: + ठक्कुर: = भस्मठ्ठक्कुर:
नम: + तुभ्यम् = नमस्तुभ्यम्

65. Visarga following any vowel but अ
or आ becomes र् before any vowel, or any conso-
nant which is third or fourth or fifth in its Varga,
or य् र् ल् व् and ह्—

कवि: + चयम् = कविरयम्
नि: + धन: = निर्धन:
गिय: + चसति = गिर्यच्छंसति

66. If, however, the Visarga is preceded by अ
and followed by any vowel but अ, it is dropped—

वायस: + आस = वायस आस
क: + एप: = क एप:

Note particularly that after the dropping of
the Visarga (Rules 66, 69, 70.), no further Sandhi
can take place between the final and initial
vowels—

वायस: + आस = वायस आस
गता: + अप्पा: = गता अप्पा:

67. If preceded by अ and followed by one of
the consonants enumerated in Rule (65) the अ +
Visarga change to ओ—

श्रीभन: + राम्य: = श्रीभनो राम्य:
निर्वैरघ: + दीप: = निर्वैरघो दीप:
घतीत: + माष: = घतीतो माष:
मन: + रम: = मनोरम:

68. If preceded by अ and followed by initial र,
the अ + Visarga become ओ and the initial र is
dropped—

नद: + चयम् = नरोऽयम्
वेद: + रघोत: = वेदोरघोत:

69. Visarga preceded by आ and followed by
any vowel or any of the consonants enumerat-
ed in Rule (65) is dropped—

घता: + घाघा: = घता घाघा:
देवा: + इह = देवा इह
मा: + भि: = माभि:
देवा: + यान्ति = देवा यान्ति

70. Under the same circumstances, the Visarga
of भो: is dropped—

भो: + घच्युत = भो घच्युत

71. The two pronouns स: (तद्) and एष: (एतद्)
drop the Visarga before any consonant, and any
vowel, except अ. Before the latter the final अ +
Visarga become ओ and the initial अ is dropped—

स: + एति = स एति
एष: + गच्छति = एष गच्छति
स: + घर्षि = सोऽर्षि

But at the end of a sentence स: and एष:.

72. The Visarga which represents a final र
(e. g. पुन: for पुनर्) is not treated according to
Rules (66, 67, 68, 69.) but returns to र—

पुन: + च्रव = पुनर्च्व

पुन: + आगत: = पुनरागत:

पुन: + गच्छति = पुनर्गच्छति

द्वा: + एषा = द्वारेषा

73. Before initial र final र is dropped and a
preceding short vowel lengthened—

पुनर् + रमते (for पुन: रमते)

पुना रमते

यभुर् + राजते = यभू राजते

गौर् + रम्या = गौ रम्या

74. In a certain number of cases the Sandhi-
changes of Visarga are not in accordance with the
above stated general rules. A few only of these
exceptions are stated here.

a. Compounds with नि:, दु:, चाविः, चत् :—

नि: + काम: = निष्काम:

नि: + फल: = निष्फल:

दु: + कृत: = दुष्कृत:

चाविः + कृत: = चाविष्कृत:

चत: + कोष: = चतुष्कोष:

b. Compounds of नम:, तिर:, पुर: with the
root कृ or derivatives of it—

> नम: + कार: = नमस्कार:
>
> नम: + कृत्य = नमस्कृत्य

Thus तिरस्कार:, पुरस्कार: etc.

c. Other cases are—

> श्रेय: + कर: = श्रेयस्कर:
>
> पय: + कान्त: = पयस्कान्त:
>
> यम: + कर: = यमस्कर:
>
> सध: + पदम् = सधस्पदम्
>
> भा: + कर: = भास्कर:
>
> वायु: + काम: = वायुष्काम:
>
> भ्रातु: + पुव: = भ्रातुष्पुव:
>
> धनु: + कां: = धनुष्कां:
>
> धनु: + काण्डम् = धनुष्काण्डम्
>
> तेज: + विन् = तेजस्विन्
>
> ज्योति: + मत् = ज्योतिष्मत्

75. षड्र, the Pada-base of षष्ट्, displays
various irregularities in compounds—

> षद् + पति: = षड्पति: or षड्पति:
>
> षद् + राव: = षड्राव:
>
> षद् + षद् = षड्रष्:

Note also—

> स: + पति: = स्वपति: or स्वर्पति:
>
> गो: + पति: = गोःपति: or गोर्पति:

Change of न into ण.

76. न if followed by a vowel or न म य व्,
changes to ण through the influence of ऋ ॠ र् or
ष् preceding the न within the same word;
provided there intervene between the influencing
letter and न no other letters but vowels, and
consonants of the क-वर्ग or प-वर्ग, य व् ह् or
Anusvāra—

तृणम्; अर्केण; अर्पणम्; धर्मेण; रावण:; कार्येण;
क्षपण:; गृह्णाति; तूर्णम्; विष्णु:; बृंहणम्.

77. But, on the other hand, अर्चनम् (where a
letter of the च-वर्ग intervenes); दर्शनम् (where श्
intervenes); रमन्ते (where the न is followed by
त्) and रामान्, हरीन्, नृणान् etc. (where the न being
the last letter of the word is not followed by any
other letter).

78. The 'influencing' letters may change न
into ण also when occurring in a word which is
the first part of a compound, while the न occurs
in the second part; but in many such cases the
न remains unchanged—

अग्र + नी: = अग्रणी:
ग्राम + नी: = ग्रामणी:
सर्व + नाम: = सर्वनाम:

हव्य + इनम् = हव्येण्यम्

शूर्प + नख्वा = शूर्पणख्वा

But, on the other hand—

परा + भङ्गम् = पराभङ्गम्

सर्वे + नामन् = सर्वेनामन्

हव्य + घ्न: = हव्यघ्न:

79.   In some cases the change of न to ण is optional—

गिरिनदी or गिरिणदी

व्रीहिवापिन: or व्रीहिवापिण:

80.   Frequent instances of the change of न into ण are also afforded by compounds of verbal roots or their derivatives with prepositions containing र्—प्रणमति (प्र + नमति); प्रणायक: (प्र + नायक:); घन्स्तपंयति (घन्स्त: + नयति); प्राणिति(प्र + अनिति) प्रमाणम् (प्र + मानम्) .

But, on the other hand, परिनतनम्; प्रनष्ट:, प्रग्नन्ति etc.

Change of स into ष .

81.   Non-final स्, chiefly of suffixes and terminations, if followed by a vowel, or त् थ् न् म् य् य् व्,

changes into ष through the influence of an imme-
diately preceding vowel (excepting अ and आ) or
क् or र्—

चरि + सु = चरिषु ; गुरु + सु = गुरुषु ; वाक् + सु = वाक्षु ;
गमि + स्यति = गमिष्यति ; सु + स्वाप = सुष्वाप ; सर्पिः
(Visarga for स्) + क्ः = सर्पिष्कः; सर्पिः + मत् = सर्पिष्मत्.

On the other hand, मनः (Visarga for स्) +
सा = मनसा (here स् is preceded by अ).

82. The above rule holds good even in cases
where Anusvāra, standing for न्, or Visarga
intervenes between स्‌ and the preceding influenc-
ing letter—

चर्वी̈षि ; चविःषु.

83. *The same principle affects the initial* स्‌
of · many verbs when compounded with
prepositions—

अभि + स्तौति = अभिष्टौति

नि + सीदति = निषीदति

84. And in the case of these verbs the
change takes place even when the augment
(अडागम) intervenes between the influencing
letter and the स्‌—

· अभ्यष्टौत् (imperfect tense of अभि + स्तु); न्यषीदत्·

85. In certain other cases the स् remains unchanged—e. g. परि+षोटुम् (infinitive of षद्) परिषोटुम्

86. The same change affects the initial स् of the second members of many other compounds—

वि+षम:=विषम: ;   युधि+स्थिर:=युधिष्ठिर: ;
षन्नि+ष्टोम:=षन्निष्टोम: ;   मातृ+स्वसा=मातृष्वसा ;
पितृ+स्वसा=पितृष्वसा etc. etc.

———

CHAPTER III.
Declension.

87. The grammatical rules on ‘ Declension’ teach how to nouns (including adjectives), as also to numerals and pronouns certain case-affixes (विभक्ति* or सुप्) are joined on. A noun, in its primitive form without case-termination, is in Sanskrit grammar called प्रातिपदिक (nominal base); with the case-termination joined on, it is called a पद . Thus राम and हरि are prātipadikas ; राम:, हरि:, रामम्, हरिम् etc. are padas.

* The term विभक्ति is applied to those terminations also by means of which verbs are conjugated.

There are in Sanskrit three different Genders—Masculine (पुंलिङ्ग) ; Feminine (स्त्रीलिङ्ग) ; and Neuter (नपुंसकलिङ्ग) .

Masculine—राम, नर, हच, साधु, पिठ, राजन् .

Feminine—लता, नदी, वधू , सार्खी, माछ, वाच् .

Neuter—धन, वन, वारि, मधु, यगस् .

There are three Numbers—Singular (एक-वचन) ; Dual (द्विवचन) ; Plural (वहुवचन).

Singular—हच: ; लता ; वनम् .

Dual—हचौ ; लते ; वने .

Plural—हचा: ; लता: ; वनानि .

In these examples, to the prātipadīkas हच, लता, वन, there are joined the case-terminations of the Nominative (प्रथमा) case of each Number.

88. There are in Sanskrit seven Cases, or eight if we count the Vocative (संबोधन). Their names, with the corresponding names of Western (Latin) grammar, are as follows—

First Case (प्रथमा viz. विभक्ति) = Nominative.

<div align="center">(कर्तृकारक)</div>

Second Case (द्वितीया) = Accusative.

<div align="center">(कर्मकारक)</div>

Third Case (तृतीया) = Instrumental.

<div align="center">(करणकारक)</div>

Fourth Case (चतुर्थो)= Dative.

(सम्प्रदानकारक)

Fifth Case (पञ्चमी)= Ablative.

(अपादानकारक)

Sixth Case (षष्ठी)= Genitive.

(सम्बन्ध)

Seventh Case (सप्तमी)= Locative.

(अधिकरणकारक)

संबोधन = Vocative.

Sanskrit Grammarians do not consider the Genitive (षष्ठी) to be a case (कारक); they therefore count six cases only.

89. The following is a tabular statement of the case-terminations (sup [सुप्] vibhakti). These terminations undergo various changes when joined to bases ending in vowels, after bases ending in consonants they appear in their normal forms.

			एकवचन	द्विवचन	बहुवचन
			Singular.	Dual.	Plural.
प्रथमा विभक्ति	Nom.	:(स्)	औ	ष: (जस्)
द्वितीया विभक्ति	Acc.	षम्	औ	ष: (शस्)
तृतीया विभक्ति	Inst.	'षा	भ्याम्	भि:(भिस्)
चतुर्थी विभक्ति	Dat.	ए	भ्याम्	भ्य:(भ्यस्)
पञ्चमी विभक्ति	Abl.	ष: (अस्) भ्याम्		भ्य:(भ्यस्)
षष्ठी विभक्ति	Gen.	ष: (अस्) ओ: (ओस्) षाम्		
सप्तमी विभक्ति	Loc.	इ	षो: (षोस्) सु	

The Vocative has as a rule the same termination as the Nominative.

90.　Sanskrit nouns may be divided into two classes—

1.　Nouns, the bases of which end in Vowels.
2.　Nouns, the bases of which end in Consonants.

I.　Bases ending in Vowels.

(स्वरान्त)

91.　**Masculine bases ending in अ**

चकारान्त पुंलिङ्ग

		एकवचन Singular.	द्विवचन Dual.	बहुवचन Plural.
प्रथमा	Nominative	नर:	नरौ	नरा:
द्वितीया	Accusative	नरम्	नरौ	नरान्
तृतीया	Instrumental	नरेण	नराभ्याम्	नरै:
चतुर्थी	Dative	नराय	नराभ्याम्	नरेभ्य:
पञ्चमी	Ablative	नरात्	नराभ्याम्	नरेभ्य:
षष्ठी	Genitive	नरस्य	नरयो:	नराणाम्
सप्तमी	Locative	नरे.	नरयो:	नरेषु
संबोधन	Vocative	हे नर	हे नरौ	हे नर:

All Masculine bases ending in अ are declined like नर.

92.　Masculine bases ending in इ

इकारान्त पुंलिङ्ग

	Singular.	Dual.	Plural.
Nom.	हरि	हरी	हरय:
Acc.	हरिम्	हरी	हरीन्
Inst.	हरिणा	हरिभ्याम्	हरिभि:
Dat.	हरये	हरिभ्याम्	हरिभ्य:
Abl.	हरे:	हरिभ्याम्	हरिभ्य:
Gen.	हरे:	हर्यो:	हरीणाम्
Loc.	हरौ	हर्यो:	हरिषु
Voc.	हे हरे	हे हरी	हे हरय:

With the exception of पति and सखि all Mascu-
line nouns ending in इ are declined like हरि.

93.　सखि is declined as follows:—

	Singular.	Dual.	Plural.
Nom.	सखा	सखायौ	सखाय:
Acc.	सखायम्	सखायौ	सखीन्
Inst.	सख्या	सखिभ्याम्	सखिभि:
Dat.	सख्ये	सखिभ्याम्	सखिभ्य:
Abl.	सख्यु:	सखिभ्याम्	सखिभ्य:
Gen.	सख्यु:	सख्यो:	सखीनाम्
Loc.	सख्यौ	सख्यो:	सखिषु
Voc.	हे सखे	हे सखायौ	हे सखाय:

94. The word पति is declined like सखि in Singular Inst., Dat., Abl., Gen., Loc. ; in the other cases it follows चरि .

Singular.

Inst.	पत्या
Dat.	पत्ये
Abl.	पत्यु:
Gen.	पत्यु:
Loc.	पत्यौ

As the second part of a compound पति follows चरि throughout, e. g. भूपति ; Inst. भूपतिना ; Dat. भूपतये etc.

95. **Masculine bases ending in इ.**

उकारान्त पुंलिङ्ग

	Singular.	Dual.	Plural.
Nom.	गुरु:	गुरू	गुरव:
Acc.	गुरुम्	गुरू	गुरून्
Inst.	गुरुणा	गुरुभ्याम्	गुरुभि:
Dat.	गुरवे	गुरुभ्याम्	गुरुभ्य:
Abl.	गुरो:	गुरुभ्याम्	गुरुभ्य:
Gen.	गुरो:	गुर्वो:	गुरूणाम्
Loc.	गुरौ	गुर्वो:	गुरुषु
Voc.	हे गुरो	हे गुरू	हे गुरव:

All Masculine nouns ending in उ are declined like गुरु.

96. Masculine bases ending in ऋ

ऋकारान्त पुंलिङ्ग

a. पितृ 'father' and nouns declined like पितृ

	Singular.	Dual.	Plural.
Nom.	पिता	पितरौ	पितर:
Acc.	पितरम्	पितरौ	पितॄन्
Inst.	पित्रा	पितृभ्याम्	पितृभि:
Dat.	पित्रे	पितृभ्याम्	पितृभ्य:
Abl.	पितु:	पितृभ्याम्	पितृभ्य:
Gen.	पितु:	पित्रो:	पितॄणाम्
Loc.	पितरि	पित्रो:	पितृषु
Voc.	हे पित:	हे पितरौ	हे पितर:

The following nouns are declined in the same way :—भ्रातृ ; जामातृ ; देवृ .

नृ 'man' is declined in the same way, but forms in Gen. Plu. either नृणाम् or नॄणाम् .

(b) दातृ and bases declined like दातृ

दातृ and other nouns ending in तृ which denote agents, and also नप्तृ and भर्तृ, are declined on the whole like पितृ but change the ऋ into आर् in the following cases :—

	Singular.	Dual.	Plural.
1. Nom.		दातारौ	दातार:
2. Acc	दातारम्	दातारौ	

97. Masculine bases ending in ओ

ओकारान्त पुंलिङ्ग

The only noun of this class is गो

	Singular.	Dual.	Plural
Nom.	गौः	गावौ	गावः
Acc.	गाम्	गावौ	गाः
Inst.	गवा	गोभ्याम्	गोभिः
Dat.	गवे	गोभ्याम्	गोभ्यः
Abl.	गोः	गोभ्याम्	गोभ्यः
Gen.	गोः	गवोः	गवाम्
Loc.	गवि	गवोः	गोषु
Voc.	हे गौः	हे गावौ	हे गावः

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98. Feminine bases ending in आ

आकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural
Nom.	तारा	तारे	ताराः
Acc.	ताराम्	तारे	ताराः
Inst.	तारया	ताराभ्याम्	ताराभिः
Dat.	तारायै	ताराभ्याम्	ताराभ्यः
Abl.	तारायाः	ताराभ्याम्	ताराभ्यः
Gen.	तारायाः	तारयोः	ताराणाम्
Loc.	तारायाम्	तारयोः	तारासु
Voc.	हे तारे	हे तारे	हे ताराः

5

All feminine bases ending in चा are declined like नारा . चम्बा 'mother' forms in the Vocative case हे अम्ब .

99. Irregular feminine bases ending in चा

चाकारान्त स्त्रीलिङ्ग

जरा

	Singular	Dual	Plural.
Nom	जरा	जरसौ or जरे	जरस: or जरा:
Acc	जरसम् or जराम्	जरसौ or जरे	जरस: or जरा:
Ins	जरसा or जरया	जराभ्याम्	जराभि:
Dat	जरसे or जरयै	जराभ्याम्	जराभ्य:
Abl	जरस: or जराया:	जराभ्याम्	जराभ्य:
Gen.	जरस: or जरया:	जरसो: or जरयो:	जरसाम्-जराणाम्
Loc.	जरसि or जरायाम्	जरसो: or जरयो:	जरासु
Voc.	हे जरे	हे जरसौ or हे जरे	हे जरस: or हे जरा:

100. Feminine bases ending in इ

इकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural.
Nom	मति:	मती	मतय:
Acc.	मतिम्	मती	मती:
Inst.	मत्वा	मतिभ्याम्	मतिभि:
Dat.	मत्यै or मतये	मतिभ्याम्	मतिभ्य:
Abl.	मत्या: or मते:	मतिभ्याम्	मतिभ्य:

	Singular.	Dual.	Plural.
Gen.	मत्या: or मते:	मत्यो:	मतीनाम्
Loc.	मत्याम् or मतौ	मत्यो:	मतिषु
Voc.	हे मते	हे मती	हे मतय:

All feminine bases in इ are declined like मति.

101. Feminine bases ending in ई

इंकारान्त स्त्रीलिङ्ग

There is a distinction between feminine bases in ई of more than one syllable and bases of one syllable only.

a. Bases of more than one syllable—नदी

	Singular.	Dual.	Plural.
Nom.	नदी	नद्यौ	नद्य:
Acc.	नदीम्	नद्यौ	नदी:
Inst.	नद्या	नदीभ्याम्	नदीभि:
Dat.	नद्यै	नदीभ्याम्	नदीभ्य:
Abl.	नद्या:	नदीभ्याम्	नदीभ्य:
Gen.	नद्या:	नद्यो:	नदीनाम्
Loc.	नद्याम्	नद्यो:	नदीषु
Voc.	हे नदि	हे नद्यौ	हे नद्य:

The Nom. Sing. of लक्ष्मी is लक्ष्मी:

102. Bases of one syllable—धी

	Singular.	Dual.	Plural.
Nom.	धी:	धियौ	धिय:

	Singular.	Dual.	Plural.
Acc.	धियम्	धियौ	धिय:
Inst.	धिया	धीभ्याम्	धीभि:
Dat.	धिये or धिये	धीभ्याम्	धीभ्य:
Abl.	धिय: or धिया:	धीभ्याम्	धीभ्य:
Gen.	धिय: or धिया:	धियो:	धियाम् or धीनाम्
Loc.	धियाम् or धिय	धियो:	धीषु
Voc.	हे धी:	हे धियौ	हे धिय:

103. स्त्री, although monosyllabic, is declined as follows :—

	Singular.	Dual	Plural.
Nom.	स्त्री	स्त्रियौ	स्त्रिय:
Acc.	स्त्रियम् or स्त्रीम्	स्त्रियौ	स्त्रिय: or स्त्री:
Inst.	स्त्रिया	स्त्रीभ्याम्	स्त्रीभि:
Dat.	स्त्रिये	स्त्रीभ्याम्	स्त्रीभ्य:
Abl.	स्त्रिया:	स्त्रीभ्याम्	स्त्रीभ्य:
Gen.	स्त्रिया:	स्त्रियो:	स्त्रीणाम्
Loc.	स्त्रियाम्	स्त्रियो:	स्त्रीषु
Voc.	हे स्त्रि	हे स्त्रियौ	हे स्त्रिय:

104　Feminine bases ending in उ

उकारान्त स्त्रीलिङ्ग

	Singular.	Dual.	Plural.
Nom.	धेनु:	धेनू	धेनव:
Acc.	धेनुम्	धेनू	धेनू:

	Singular.	Dual.	Plural.
Inst.	धेन्वा	धेनुभ्याम्	धेनुभिः
Dat.	धेन्वै or धेनवे	धेनुभ्याम्	धेनुभ्यः
Abl.	धेन्वाः or धेनोः	धेनुभ्याम्	धेनुभ्यः
Gen.	धेन्वाः or धेनोः	धेन्वोः	धेनूनाम्
Loc.	धेन्वाम् or धेनौ	धेन्वोः	धेनुषु
Voc.	हे धेनो	हे धेनू	हे धेनवः

All feminine nouns in इ are declined like धेनु.

105. Feminine bases ending in ऊ
ऊकारान्त स्त्रीलिङ्ग

There is a distinction between feminine bases
in ऊ of more than one syllable, and bases of
one syllable only.

(a) Bases of more than one syllable.

	Singular.	Dual.	Plural.
Nom.	वधूः	वध्वौ	वध्वः
Acc.	वधूम्	वध्वौ	वधूः
Inst.	वध्वा	वधूभ्याम्	वधूभिः
Dat.	वध्वै	वधूभ्याम्	वधूभ्यः
Abl.	वध्वाः	वधूभ्याम्	वधूभ्यः
Gen.	वध्वाः	वध्वोः	वधूनाम्
Loc.	वध्वाम्	वध्वोः	वधूषु
Voc.	हे वधु	हे वध्वौ	हे वध्वः

All feminine nouns in ऊ are declined like
वधू.

106.   *(b)* Bases of one syllable.

	Singular.	Dual.	Plural.
Nom.	भू:	भुवौ	भुव:
Acc.	भुवम्	भुवौ	भुव:
Inst.	भुवा	भूभ्याम्	भूभि:
Dat.	भुवे or भुवै	भूभ्याम्	भूभ्य:
Abl.	भुव: or भुवा:	भूभ्याम्	भूभ्य:
Gen.	भुव: or भुवा:	भुवो:	भुवाम् or भूनाम्
Loc.	भुवि or भुवाम्	भुवो:	भूषु
Voc.	हे भू:	हे भुवौ	हे भुव:

107. Feminine bases ending in ऋ

ऋकारान्त स्त्रीलिङ्ग

The feminine nouns belonging to this class,
माऋ, दुद्धिऋ etc.—are declined like पिऋ in all
cases except the Acc. Plu where they form
मातृ:, दुद्धितृ: etc. ख्रऋ forms Nom. Dual and
Plural and Acc. Sing. and Dual like Masc. ख्राऋ—
ख्रसारौ, ख्रसार:, ख्रसारम्, ख्रसारी.

In all other cases it follows माऋ.

The masculine nouns of the घाऋ class form
feminine in ई—घात्री—which are declined like
नदी .

108. Feminine bases ending in औ

औकारान्त स्त्रीलिङ्ग

गो as feminine is declined like Masculine गो .
द्यो is declined like गो .

109. Feminine bases ending in औ

औकारान्त स्त्रीलिङ्ग

There is only one noun of this class—नौ, which is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	नौः	नावौ	नावः
Acc.	नावम्	नावौ	नावः
Inst.	नावा	नौभ्याम्	नौभिः
Dat.	नावे	नौभ्याम्	नौभ्यः
Abl.	नावः	नौभ्याम्	नौभ्यः
Gen.	नावः	नावोः	नावाम्
Loc.	नावि	नावोः	नौषु
Voc.	हे नौः	हे नावौ	हे नावः

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110. Neuter bases ending in अ

अकारान्त नपुंसकलिङ्ग

Bases of this class are declined like Masc. bases in अ in all cases, excepting the Nom. and Acc. in the three numbers; which exhibit the following forms (from फल)—

	Singular.	Dual.	Plural.
Nom.	फलम्	फले	फलानि
Acc.	फलम्	फले	फलानि

111. Neuter bases ending in इ

इकारान्त नपुंसकलिङ्ग

	Singular.	Dual.	Plural.
Nom	वारि	वारिणी	वारीणि
Acc.	वारि	वारिणी	वारीणि
Inst.	वारिणा	वारिभ्याम्	वारिभिः
Dat.	वारिणे	वारिभ्याम्	वारिभ्यः
Abl.	वारिणः	वारिभ्याम्	वारिभ्यः
Gen.	वारिणः	वारिणोः	वारीणाम्
Loc.	वारिणि	वारिणोः	वारिषु
Voc.	हे वारे or हे वारि	हे वारिणी	हे वारीणि

112.   Neuter adjectives in इ may follow the declension of masculine bases in इ (हरि) in the following cases—Dat. Abl. Gen Loc. Singular ; and Gen. and Loc. Dual.

Thus the neuter adj शुचि forms in Dat Sing. either शुचिने or शुचये, in Abl. and Gen Sing either शुचिनः or शुचेः etc.

The nouns अक्षि, अस्थि, दधि and सक्थि are declined as follows :—

113.   Irregular neuter ending in इ

	Singular.	Dual.	Plural
Nom.	अक्षि	अक्ष्मिनो	अक्ष्मीनि
Acc.	अक्षि	अक्षिनो	अक्ष्णीनि

	Singular.	Dual	Plural
Inst	पम्वा	पम्विभ्याम्	पम्विभिः
Dat.	पम्वे	पम्विभ्याम्	पम्विभ्यः
Abl.	पम्वूः	पम्विभ्याम्	पम्विभ्यः
Gen.	पम्वूः	पम्व्योः	पंम्व्याम्
Loc.	पम्वि or पम्वनि	पम्व्योः	पम्विषु
Voc.	हे पम्वि or हे पम्वे हे पम्विनो	हे पम्व्योनि

114. Neuter bases ending in उ
उकारान्त नपुमकलिङ्ग

	Singular.	Dual	Plural
Nom	ज्ञानु	ज्ञानुनो	ज्ञानूनि
Acc.	ज्ञानु	ज्ञानुनो	ज्ञानूनि
Inst.	ज्ञानुना	ज्ञानुभ्याम्	ज्ञानुभिः
Dat.	ज्ञानुने	ज्ञानुभ्याम्	ज्ञानुभ्य.
Abl.	ज्ञानुनः	ज्ञानुभ्याम्	ज्ञानुभ्य
Gen	ज्ञानुनः	ज्ञानुनो	ज्ञानूनाम्
Loc	ज्ञानुनि	ज्ञानुनो	ज्ञानुषु
Voc.	हे ज्ञानु or हे ज्ञानो हे ज्ञानुनो	हे ज्ञानूनि

Consonant Declension.

Bases ending in Consonants.

(व्यञ्जनान्त)

115. Bases ending in Consonants take the case terminations given in Rule 89 without any changes There is no difference between the declension of Masculine and Feminine consonantal bases; and Neuter bases are declined on the whole in the same way, they however take the termination ई, instead of औ in Nom. Acc. and Voc. Dual; and the termination इ, instead of अम् in Nom. Acc. and Voc. Plural, and a nasal letter is inserted, in the latter cases, before the final consonant of the base. (not however when that final letter is itself a nasal or a semi-vowel)

There is an important distinction between such consonantal bases as remain the same before all case terminations, and such as assume different forms before different terminations The former may be called *Unchangeable Bases*, the latter *Changeable Bases*

g. Before the terminations beginning with म्, final consonants of the क-वर्ग and च-वर्ग, the ट-वर्ग, the त-वर्ग and the प-वर्ग become ङ्, ञ्, ण् and न् respectively. Before terminations beginning with म् or म्, स् and र् at the end of a word become Visarga, which thereupon is treated according to the Rules of Sandhi. Rules 65, 67, 72

117. The following paradigm exhibits the declension of consonantal bases in its simplest form, there being no changes whatever due to Sandhi (with the exception of an optional form in Loc. Plu.).

सुगण् ('counting well').

Masc and Fem.

	Singular	Dual	Plural.
Nom.	सुगण्	सुगणौ	सुगणः
Acc	सुगणम्	सुगणौ	सुगणः
Inst.	सुगणा	सुगणभ्याम्	सुगणभिः
Dat.	सुगणे	सुगणभ्याम्	सुगणभ्य.
Abl	सुगणः	सुगणभ्याम्	सुगणभ्यः
Gen.	सुगणः	सुगणोः	सुगणाम्
Loc.	सुगणि	सुगणोः	सुगणःसु or सुगणट्सु
Voc.	हे सुगण्	हे सुगणौ	हे सुगण

The Neuter is like the Masc. and Fem. but has सुहृद्बो in Nom. Acc. and Voc. Dual and सुहृंषि in Nom. Acc and Voc Plural.

118. The following paradigm illustrates the Sandhi changes which generally occur in the declension of consonantal bases.

सुहृद्.

Masc and Fem.

	Singular.	Dual	Plural.
Nom	सुहृत्	सुहृदौ	सुहृदः
Acc	सुहृदम्	सुहृदौ	सुहृदः
Inst.	सुहृदा	सुहृद्भ्याम्	सुहृद्भिः
Dat	सुहृदे	सुहृद्भ्याम्	सुहृद्भ्यः
Abl	सुहृदः	सुहृद्भ्याम्	सुहृद्भ्यः
Gen.	सुहृदः	सुहृदोः	सुहृदाम्
Loc.	सुहृदि	सुहृदोः	सुहृत्सु
Voc.	हे सुहृत्	हे सुहृदौ	हे सुहृदः

Neuter Nom. Acc. and Voc Dual सुहृदो;
Nom. Acc and Voc. Plural सुहृन्दि

119. Further examples illustrating the Sandhi changes in the declension of consonantal bases—

Nom.Sing.Nom.Plu Inst Plu Loc.Plu

M.F. चिव्लिख् चिव्लिक् चिव्लिख: चिव्लिभि: चिव्लिट्षु

F. वाच्   वाक्   वाच: वाग्भि:   वाक्षु

F. सज्   सक्   सज: सग्भि:   सक्षु

M. सम्राज्   सम्राट्   सम्राज: सम्राड्भि:   सम्राट्सु

M.F. श्र्मिमह् अश्मिमत् श्र्मिमय: श्र्मिमड्भि: श्र्मिमत्सु

F. ककुभ्   ककुप्   ककुभ: ककुब्भि:   ककुप्षु

F. वार्   वा:   वार: दार्भि:   दार्षु

F. दिश्   दिक्   दिय: दिग्भि:   दिक्षु

M.F. विश्   विट्   विय: विड्भि:   विट्सु

M.F. दुह्   धुक्   दुह: धुग्भि:   धुक्षु

M.F. मधुलिह् मधुलिट् मधुलिह: मधुलिड्भि: मधुलिट्सु

F. उपानह् उपानत् उपानह: उपानड्भि: उपानत्सु

120. Further examples illustrating the insertion of a nasal in Nom. Acc. and Voc. Plu. Neuter of bases of this class (Rule 115)—

हविस्—हवींषि

महस्—महांसि

With reference to दृह् Nom. प्लू etc. note the following rule—

य ष स and इ ग at the end of radical syllables, become ग द च and ह (and eventually ङ त प and क) either if they are the last letters of a pada or if they are followed by भ or स or ध . In this case the initial letter of the syllable, if either ह or ग or घ becomes घ य and ध (the aspiration which the last letter loses being transferred as it were to the first)

Thus —

धुह् (knowing), Nom. Sing of दुह् , Inst. Plu. धुभि , Loc. Plu. धुक्षु

121. In the case of bases in इर् and उर्, the इ and उ are lengthened in Nom. Sing and before terminations beginning with consonants

	Nom.Sing	Nom Plu.	Inst.Plu.	Loc.Plu.
F. गिर्	गीः	गिरः	गोर्भिः	गीर्षु
F. पुर्	पूः	पुटः	पृभिः	पूर्षु

122. Bases in म् are mostly neuters terminating in अम् or इम् or उम्. These show the peculiarity of lengthening the final vowel in Nom Acc and Voc Plural (before the nasal letter inserted according to Rule 115).

a. Thus मनांसि Nom. Acc. and Voc Plu of मनम् ; हवींषि of हविम् ; आयूंषि of आयुम् .

Neut. मनम्.

	Sing.	Dual	Plural.
Nom.	मनः	मनसी	मनांसि
Acc.	मनः	मनसी	मनांसि
Inst	मनसा	}	मनोभिः
Dat	मनसे	मनोभ्याम्	मनोभ्यः
Abl.	मनसः	}	मनोभ्यः
Gen.	मनसः	}	मनसाम्
Loc.	मनसि	मनसोः	मनःसु
Voc.	हे मनः	हे मनसी	हे मनांसि

b. चामिस् lengthens the इ in Nom. Sing. and before consonantal terminations—

Nom. Sing.   Nom. Plu.   Inst. Plu.   Loc. Plu.

Fem. चामो:   चामिय: चामीभि:   चामो:षु

123. Masculine and Feminine bases in चस् lengthen the च in Nom. Sing.—

Thus चन्द्रमा: from चन्द्रमस् ; सुमना: (Masc. and Fem.) from सुमनस्. The Neuter is सुमन:.

124. Bases ending in the suffixes इन्, मिन् and विन् show the following peculiarities—

a. The final न् is dropped, and the इ is lengthened in Nom. Sing. Masc. Thus घनी from धनिन्.

b. The final न् is dropped in Nom. Acc. and (optionally) Voc. Sing. Neuter—धनि (or धनिन् in Vocative).

c. The इ is lengthened in Nom. Acc. and Voc. Plu Neuter—धनीनि

d. The न् is dropped before consonantal terminations—धनिभि:, धनिषु.

e. The Feminines of bases of this kind are formed by the addition of the feminine suffix ई ; धनिनी (declined like नदी).

B. Changeable Bases.

125. Here there is a distinction between bases that have two different forms, and bases that have three different forms.

a. Bases having two forms.

126. These bases exhibit one form in Nom. Acc. and Voc. Sing., Nom. Acc. and Voc. Dual, and Nom. and Voc. Plural, Masculine and Feminine; and in Nom. Acc. and Voc. Plu. Neuter. They exhibit a different form in all the other cases. The former form (generally called the *strong* base) is distinguished from the latter (generally called the *weak* base) by the lengthening of the penultimate vowel or by the insertion of a nasal before the final consonant.

Bases with two forms are classified as follows—

(α) Participle bases in अत्, *e.g.* अदत् (eating). Here the strong base is अदन्त्, the weak base अदत्.

अदत्, Masculine and Neuter.

	Singular.	Dual.	Plural.
Nom.	अदन्	अदन्तौ	अदन्तः
	(Neu अदत्)	(Neu अदती)	(Neu अदन्ति)
Acc.	अदन्तम्(अदत्)	अदन्तौ	अदतः
		(अदती)	(अदन्ति)

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Inst.	चदता	चदझाम्	चदद्भिः
Dat.	चदते	चदझाम्	चदद्भ्यः
Abl.	चदतः	चदझाम्	चदद्भ्यः
Gen.	चदतः	चदतोः	चदताम्
Loc.	चदति	चदतोः	चदत्सु
Voc.	चदन्	चदन्तौ	चदन्तः
	(चदत्)	(चदतौ)	(चटन्ति)

127. In Participles derived from roots of the first, fourth and tenth classes, as also from causal, desiderative and nominal verbs, a न् is inserted before the final त् of the base, in Nom. Acc and Voc. Dual Neuter. Hence, in these three cases. बोधन्ती (from बुध्, first class), चोरयन्ती (from चुर्, tenth class); बोधयन्ती (causal form of बुध्).

128. न् is optionally inserted in Participle bases of roots of the 6th class, and of roots in चा of the 2nd class; as also in future Participles in स्यत्. Hence तुदती or तुदन्ती (from तुद् 6th class); दास्यती or दास्यन्ती (future Participle).

129. No न् is inserted in the Participle bases of roots belonging to the remaining classes of verbs. Hence चदती (from चद् 2nd class); ददती (from दा 3rd class).

130. The feminine form of bases of this class is formed by the addition of ई, a न् being inserted according to the same rules as govern the insertion of न् in certain cases of the Neuter. Hence बोधन्ती (fem. of बोधत्), चदतो (fem. of चदत्); दाम्यती or दाम्यन्ती (fem. of दाम्यत्). These bases are declined like नदी.

131. Participle bases in चत् derived from roots of the third class (and also जाग्रत्, जचत्, दरिद्रत्, चकामत् and गामत्) have no strong base, but are declined exactly like unchangeable bases in त्. Hence ददत् (Participle of दा, 3rd class) forms ददत् (Nom. Sing.), ददतम् (Acc. Sing.) etc.

b. इदत् (adj) is declined like चदत् (see above 129) ; hence Nom. Sing. Masc. इदन्, Acc. इदतम्; Nom. Dual. Neu. इदतो. Feminine base इदती .

c. मह्त् (adj.) is declined as follows, in Masc and Neuter.

	Singular.	Dual.	Plural.
Nom.	मह्यान्	मह्यान्तो	मह्यान्तः
(Neu.	मह्त्)	(Neu. मह्तो)	(Neu. मह्यान्ति)
Acc.	मह्यान्तम्	मह्यान्तो	मह्तः
(Neu	मह्त्)	(Neu. मह्ती)	(Neu मह्यान्ति)

Inst.	मरुता		मरुद्भ्याम्		मरुद्भि:
Dat.	मरुते	*etc.*		*etc.*

Fem. base—मरुती.

132. *d.* Bases ending in मत् and वत्

These bases are declined like the participle bases in अत्, with the one difference that the vowel is lengthened in Nom. Sing. Masc.

धीमत् ; विद्यावत् ;
Masculine.

	Sing.	Dual.	Plu.
Nom.	धीमान्	धीमन्तौ	धीमन्त:
	विद्यावान्	विद्यावन्तौ	विद्यावन्त:
Acc.	धीमन्तम्	धीमन्तौ	धीमत:
	विद्यावन्तम्	विद्यावन्तौ	विद्यावत:
Inst.	धीमता	धीमद्भ्याम्	धीमद्भि:
	विद्यावता	विद्यावद्भ्याम्	विद्यावद्भि:
	etc.	*etc.*	*etc.*

Neuter.

	Singular.	Dual.	Plural
Nom.	धीमत्	धीमती	धीमन्ति
	विद्यावत्	विद्यावती	विद्यावन्ति

Fem. bases—धीमती ; विद्यावती.

133. भवत् as participle ('being') is declined like चलत् ; but when used as a pronoun ('your

Honour') it forms Nom. Masc. Sing. भवान् (like
विद्वावान्). The Feminine of भवत् 'your Honour'
is भवती ; of भवत् 'being' भवन्ती.

134. *e.* कियत् 'how much' and इयत् 'so
much' are declined like विद्वावत्.

Masculine.

	Singular.	Dual.	Plural.
Nom.	कियान्	कियन्तौ	कियन्तः
Acc.	कियन्तम्	कियन्तौ	कियतः

135. *f.* Comparative Bases in यस्

These bases are comparative form of
adjectives.

गरीयस् (comparative of गुरु).

Masculine.

	Singular.	Dual.	Plural.
Nom.	गरीयान्	गरीयांसौ	गरीयांसः
Acc.	गरीयांसम्	गरीयांसौ	गरीयसः
Inst.	गरीयसा	गरीयोभ्याम्	गरीयोभिः
Dat.	गरीयसे	गरीयोभ्याम्	गरीयोभ्यः
Abl.	गरीयसः	गरीयोभ्याम्	गरीयोभ्यः
Gen.	गरीयसः	गरीयसोः	गरीयसाम्
Loc.	गरीयसि	गरीयसोः	गरीयःसु
Voc.	हे गरीयन्	हे गरीयांसौ	हे गरीयांसः

The Neuter is like the Masculine, with the exception of the Nominatives Vocatives and Accusatives—

Singular.	Dual.	Plural.
गरीय:	गरीयसी	गरीयांसि.

The Feminine is गरीयसी ; it is declined like नदी.

136. *g.* Bases in मन् and वन् immediately preceded by a consonant.

To this class belong आत्मन् (m.), यज्वन् (m.), ब्रह्मन् (n.), पर्वन् (n.).

137. The strong base is marked by the lengthening of the penultimate vowel; the weak base drops the न् before consonantal terminations

आत्मन्

	Singular.	Dual.	Plural.
Nom.	आत्मा	आत्मानौ	आत्मान:
Acc.	आत्मानम्	आत्मानौ	आत्मन:
Inst.	आत्मना	आत्मभ्याम्	आत्मभि:
Dat.	आत्मने	आत्मभ्याम्	आत्मभ्य:
Abl.	आत्मन:	आत्मभ्याम्	आत्मभ्य:
Gen.	आत्मन:	आत्मनो:	आत्मनाम्
Loc.	आत्मनि	आत्मनो:	आत्मसु
Voc.	हे आत्मन्	हे आत्मानौ	हे आत्मान:

138. The Nom. Acc and Voc. Singular, Dual and Plural of ब्रह्मन् are as follows—ब्रह्म ; ब्रह्मणी, ब्रह्माणि.

b. Bases having three forms.

139. In this class each base appears in three different forms which may be called the *strong*, the *middle* and the *weak* base. The strong base appears in the same cases in which it appears in bases with two forms (see above 126); the middle base before terminations beginning with a consonant, the weak base in the remaining cases In Neuter bases of this class Nom. Acc. and Voc. Singular have the middle base, Nom. Acc. and Voc. Dual the weak base.

140. *a.* Bases in मन् and वन् preceded by a vowel, and bases in मन्, such as सीमन् (f.), राजन् (m.), तक्षन् (m.), नामन् (n.).

The strong base lengthens the vowel ; the middle base drops the न् ; the weak base drops the penultimate अ. The न् is also dropped in Nom. Singular.

	Singular.	राजन् Dual.	Plural.
Nom.	राजा	राजानौ	राजान:
Acc.	राजानम्	राजानौ	राज्ञ:
Inst.	राज्ञा	राजभ्याम्	राजभि:

Dat.	राज्ञे	राजभ्याम्	राजभ्य:
Abl.	राज्ञ:	राजभ्याम्	राजभ्य:
Gen.	राज्ञ:	राज्ञो:	राज्ञाम्
Loc.	राज्ञि (or राजनि) राज्ञो:		राजसु
Voc. हे राजन्		हे राजानौ	हे राजान:

Feminine base—राज्ञी, declined like नदी.

नामन् forms नाम in Nom. and Acc. Singular,
नाम or नामन् in Voc. Sing.; नामनी or नाम्नी in
Nom. Acc. and Voc. Dual; नामानि in Nom.
Acc. and Voc. Plural.

141. *b.* A few bases in अन्, such as पूषन् and
अर्यमन्, and bases ending in इन्, exhibit the strong
base in Nom. Sing. Masc. only; while the middle
base appears in the other strong cases. In the
weak cases of इन् (where the अ is dropped) इ
changes to ग् (and the न् does *not* change to ण;
compare Rule 78).

ग्वग्दन्

	Singular.	Plural.
Nom.	ग्वग्द्दा	ग्वग्द्दच:
Acc.	ग्वग्द्दणम्	ग्वग्द्द:
Inst.	ग्वग्द्दणा	ग्वग्द्दभि:
Dat.	ग्वग्द्दणे	ग्वग्द्दभ्य:
Abl.	ग्वग्द्दण:	ग्वग्द्दभ्य:

Gen.	व्वव्नः	व्वच्ग्राम्
Loc.	व्वव्नि or व्वव्न्नि	व्वच्चस
Voc.	हे व्वक्वन्	हे व्वक्वणः

142. *c.* व्वन् (m) is declined like राजन्, but takes for its weak base गुन् Hence—

	Singular.	Dual.	Plural.
Nom.	ख्वा	ख्वानौ	ख्वानः
Acc.	ख्वानम्	ख्वानौ	गुनः
Inst.	गुना	ख्वभ्याम्	ख्वभिः
	etc.	etc.	etc.

Voc. हे ख्वन्

143. *d.* युवन् (m) has for its weak base यून्.

	Singular.	Dual.	Plural.
Nom.	युवा	युवानौ	युवानः
Acc.	युवानम्	युवानौ	यून्
Inst.	यूना	युवभ्याम्	युवभिः
	etc.	etc.	etc.

Voc. हे युवन्

144. *e.* मघवन् (m) has for its weak base मघोन्.

	Singular.	Plural.
Nom.	मघवा	मघवानः
Acc.	मघवानम्	मघोनः
Inst.	मघोना	मघवभिः

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145. *f.* अहन् (n.) takes अहः its middle base, and also in Nom Acc. and Voc. Sing.

	Singular	Dual	Plural
Nom.	अहः	अह्नी or अहनी	अहानि
Acc.	अहः	अह्नी or अहनी	अहानि
Inst.	अह्ना		अहोभिः
Dat.	अह्ने	अहोभ्याम्	अहोभ्यः
Abl.	अह्नः		अहोभ्यः
Gen.	अह्नः		अह्नाम्
Loc.	अह्नि or अहनि	अह्नोः	अहःसु
Voc.	हे अहः	हे अह्नी or अहनी	हे अहानि

146. *g.* पन्थन् (m) has the strong base पन्थान्, the middle base पथि, the weak base पथ्. The Nom. Sing. takes स, irregularly —

	Singular	Dual	Plural
Nom.	पन्थाः	पन्थानौ	पन्थानः
Acc.	पन्थानम्	पन्थानौ	पथः
Inst.	पथा	पथिभ्याम्	पथिभिः
Dat.	पथे	पथिभ्याम्	पथिभ्यः
Abl.	पथः	पथिभ्याम्	पथिभ्यः
Gen.	पथः	पथोः	पथाम्
Loc	पथि	पथोः	पथिषु
Voc.	हे पन्थाः	हे पन्थानौ	हे पन्थानः

147. *h.* Perfect Participle bases in वम्.

The strong base terminates in वांम् (which
becomes वान् in Nom. Sing. Masc.); the
middle base in वत्; the weak base in उष
(for उस्) .

विदम् (knowing)

Masculine.

	Singular	Dual	Plural
Nom	विद्वान्	विद्वांसौ	विद्वांस:
Acc.	विद्वांसम्	विद्वांसौ	विदुष:
Inst.	विदुषा		विद्भि:
Dat.	विदुषे	विद्वद्भ्याम्	विद्वद्भ्य:
Abl.	विदुष:		विद्वद्भ्य:
Gen.	विदुष:	विदुषो:	विदुषाम्
Loc.	विदुषि		विद्वत्सु
Voc.	हे विद्वन्	हे विद्वांसौ	हे विद्वांस:

Neuter.

	Singular	Dual	Plural
Nom. Acc. Voc.	विद्वत्	विदुषी	विद्वांसि

The *feminine* base is formed by *adding* ई *to*
the weak base—विदुषी .

Where, in the formation of this *participle,*
र is inserted between the root and वम्—as in

जग्मिवस् from गम्, चक्रिवस् from कृ—the व्‌ is dropped before उष्‌ . Hence Inst. Sing. जग्मुषा, चक्रुषा ; Fem base जग्मुषी, चक्रुषी .

148. *i*. Bases in अच्‌ (derived from the root अच्‌ or अञ्च्‌ to move).

The strong base ends in अञ्च्‌, the middle base in अच्‌. If the अञ्च्‌ is preceded by य्‌ or व्‌ the weak base substitutes ईच्‌ and ऊच्‌ for यच् and वच्. If अच्‌ is preceded by another letter, the weak base is ईच्‌ ; but प्राच्‌ and अवाच्‌ remain unchanged in the weak base, and for तिर्यच्‌ there is substituted तिरश्‌.

प्रत्यच्‌ ;   अन्वच्‌ ;   उदच्‌ ;   प्राच् ;   तिर्यच्.

Singular   Masculine.

Nom.	प्रत्यङ्ङ्	अन्वङ्ङ्	उदङ्	प्राङ्	तिर्यङ्ङ्
Acc.	प्रत्यञ्चम्	अन्वञ्चम्	उदञ्चम्	प्राञ्चम्	तिर्यञ्चम्
Inst.	प्रतीचा	अनूचा	उदीचा	प्राचा	तिरश्चा
	etc.	etc.			

Plural   Masculine.

Nom.	प्रत्यञ्चः	अन्वञ्चः	उदञ्चः	प्राञ्चः	तिर्यञ्चः
Acc.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरश्चः
Inst.	प्रत्यग्भिः	अन्वग्भिः	उदग्भिः	प्राग्भिः	तिर्यग्भिः
Gen.	प्रतीचाम्	अनूचाम्	उदीचाम्	प्राचाम्	तिरश्चाम्
Loc.	प्रत्यक्षु	अन्वक्षु	उदक्षु	प्राक्षु	तिर्यक्षु

Neuter.

	Singular.	Dual.	Plural.
Nom. Acc. Voc.	प्रत्यक्	प्रतीची	प्रत्यञ्चि

Feminine forms—प्रतीची, अनूची, उदीची, प्राची, तिर्यची.

Irregular declension.

149. अप् water, is used in the Plural only and forms Nom. आपः, Acc. अपः, Inst. अद्भिः, Dat. and Abl. अद्भ्यः, Gen. अपाम्, Loc. अप्सु, Voc. आपः.

पुमम् is declined as follows—

	Singular.	Dual.	Plural.
Nom.	पुमान्	पुमांसौ	पुमांसः
Acc.	पुमांसम्	पुमांसौ	पुंसः
Inst.	पुंसा	पुम्भ्याम्	पुंभिः
Dat.	पुंसे	पुम्भ्याम्	पुम्भ्यः
Abl.	पुंसः	पुम्भ्याम्	पुम्भ्यः
Gen.	पुंसः	पुंसोः	पुंसाम्
Loc.	पुंसि	पुंसोः	पुंसु
Voc.	हे पुमन्	हे पुमांसौ	हे पुमांसः

———

ADJECTIVES.

विशेषण

Degrees of Comparison.

150. The Comparative and Superlative of adjectives are formed, either—

By adding the suffixes—तर and—तम to the weak or middle base of the adjective—

पुष्ख	...	पुष्खतर	...	पुष्खतम
श्रुचि	...	श्रुचितर	...	श्रुचितम
बलिन्	...	बलितर	...	बलितम
मह्त्	...	मह्त्तर	...	मह्त्तम
विद्वत्	...	विद्वत्तर	...	विद्वत्तम

Or—

By adding the suffixes ईयस् and इष्ठ. Before these suffixes the final vowels of adjective bases are dropped—

पाप	...	पापीयस्	...	पापिष्ठ
खादु	...	खादीयस्	...	खादिष्ठ

151. Adjectives formed with suffixes such as ख, मत्, वत्, विन् etc drop the entire suffix before ईयस् and इष्ठ—

बलवत्	...	बलीयस्	...	बलिष्ठ
मतिमत्	...	मतीयस्	...	मतिष्ठ

152. There are a number of frequently used comparatives and superlatives of this class which exhibit more or less irregular changes of the base. The following list comprises the more important ones—

उरु	...	वरीयम्	...	वरिष्ठ
क्षिप्र	...	क्षेपीयम्	...	क्षेपिष्ठ
गुरु	...	गरीयम्	...	गरिष्ठ
दीर्घ	...	द्राघीयम्	...	द्राघिष्ठ
पृथु	...	प्रथीयर्मम्	...	प्रथिष्ठ
प्रिय	...	प्रेयम्	...	प्रेष्ठ
वहु	...	भूयम्	...	भूयिष्ठ
ऋदु	...	स्रदीयम्	...	स्रदिष्ठ
युवन्	...	यवीयम्, कनीयस्	...	यविष्ठ, कनिष्ठ
ऋष	...	वर्षीयस्	...	वर्षिष्ठ
स्थिर	...	स्थेयम्	...	स्थेयिष्ठ

Note also the following comparatives and superlatives which have no corresponding base in the positive.

{	ज्येयम्	...	ज्येष्ठ
{	ज्यायम्	...	ज्येष्ठ
नेदीयम्	...	नेदिष्ठ
कनीयम्	...	कनिष्ठ

Regarding the declension of the comparatives in ईयम् see Rule. 135.

NUMERALS

संख्यावाचक शब्द ।

153. CARDINALS.

	Masc.	Fem.	Neu.	
1.	१ एक:	एका	एकम्	(Base एक)
2.	२ द्वौ	द्वे	द्वे	(Base द्वि)
3.	३ त्रय:	तिस्र:	त्रीणि	(Base त्रि)
4.	४ चत्वार:	चतस्र:	चत्वारि	(Base चतुर्)
5.	५ पञ्च	...	...	(Base पञ्चन्)
6.	६ षट्	...	...	(Base षष्)
7.	७ सप्त	...	...	(Base सप्तन्)
8.	८ ॰अष्टौ—अष्ट ...		...	(Base अष्टन्)
9.	९ नव	...	...	(Base नवन्)
10.	१० दश	...	...	(Base दशन्)
11.	११ एकादश	...		(Base एक + दशन्)
12.	१२ द्वादश		18	१८ अष्टादश
13.	१३ त्रयोदश		19.	१८ ऊनविंशति:
14.	१४ चतुर्दश			(एकोनविंशति:)
15.	१५ पञ्चदश		20.	२० विंशति:
16.	१६ षोडश		21.	२१ एकविंशति:
17.	१७ सप्तदश		22.	२२ द्वाविंशति:

23.	२३	त्रयोविंशतिः		
24.	२४	चतुर्विंशतिः		
25.	२५	पञ्चविंशतिः		
26.	२६	षड्विंशतिः		
27.	२७	सप्तविंशतिः		
28.	२८	अष्टाविंशतिः		
29.	२८	नवविंशतिः		
		ऊनत्रिंशत्		
		(एकोनत्रिंशत्)		
30.	३०	त्रिंशत्		
31.	३१	एकत्रिंशत्		
32.	३२	द्वात्रिंशत्		
33.	३३	त्रयत्रिंशत्		
34.	३४	चतुस्त्रिंशत्		
35.	३५	पञ्चत्रिंशत्		
36.	३६	षट्त्रिंशत्		
37.	३७	सप्तत्रिंशत्		
38.	३८	अष्टात्रिंशत्		
39.	३८	नवत्रिंशत्		
		ऊनचत्वारिंशत्		
		(एकोनचत्वारिंशत्).		
40.	४०	चत्वारिंशत्		
41.	४१	एकचत्वारिंशत्		
42.	४२	द्वाचत्वारिंशत्		
		(द्विचत्वारिंशत्)		

43.	४३	त्रयचत्वारिंशत्	
		(त्रिचत्वारिंशत्)	
44.	४४	चतुश्चत्वारिंशत्	
45.	४५	पञ्चचत्वारिंशत्	
46.	४६	षट्चत्वारिंशत्	
47	४७	सप्तचत्वारिंशत्	
48.	४८	अष्टचत्वारिं-	
		शत्(अष्टचत्वारिंशत्)	
49.	४८	नवचत्वारिंशत्	
		ऊनपञ्चाशत्	
		(एकोनपञ्चाशत्)	
50.	५०	पञ्चाशत्	
51	५१	एकपञ्चाशत्	
52.	५२	द्वापञ्चाशत्	
		(द्विपञ्चाशत्)	
53.	५३	त्रयःपञ्चाशत्	
		(त्रिपञ्चाशत्)	
54.	५४	चतुःपञ्चाशत्	
55.	५५	पञ्चपञ्चाशत्	
56.	५६	षट्पञ्चाशत्	
57.	५७	सप्तपञ्चाशत्	
58.	५८	अष्टापञ्चाशत्	
		(अष्टपञ्चाशत्)	
59.	५८	नवपञ्चाशत्	
		ऊनषष्टिः	
		(एकोनषष्टिः)	

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60.	६० षष्टि:		79.	७९ नवसप्तति:
61.	६१ एकषष्टि:			ऊनाशीति:
62.	६२ द्वाषष्टि:			(एकोनाशीति:)
	(द्विषष्टि:)		80.	८० अशीति:
63.	६३ द्वा:षष्टि:		81.	८१ एकाशीति:
	(त्रिषष्टि:)		82.	८२ द्वयशीति:
64.	६४ चतु:षष्टि:		83.	८३ त्र्यशीति:
65.	६५ पञ्चषष्टि:		84.	८४ चतुरशीति:
66.	६६ षट्षष्टि:		85.	८५ पञ्चाशीति:
67.	६७ सप्तषष्टि:		86.	८६ षडशीति:
68.	६८ अष्टाषष्टि:		87.	८७ सप्ताशीति:
	(अष्टषष्टि:)		88.	८८ अष्टाशीति:
69.	६९ नवषष्टि:		89.	८९ नवाशीति:
	ऊनसप्तति:			ऊननवति:
	(एकोनसप्तति:)			(एकोननवति:)
70.	७० सप्तति:		90.	९० नवति:
71.	७१ एकसप्तति:		91.	९१ एकनवति:
72.	७२ द्वासप्तति:		92.	९२ द्वानवति:
	(द्विसप्तति:)			(द्विनवति:)
73.	७३ द्वय:सप्तति:		93.	९३ द्व्योनवति:
	(त्रिसप्तति:)			(द्विनवति:)
74.	७४ चतु:सप्तति:		94	९४ चतुर्नवति:
75.	७५ पञ्चसप्तति:		95.	९५ पञ्चनवति:
76.	७६ षट्सप्तति:		96.	९६ षण्णवति:
77.	७७ सप्तसप्तति:		97.	९७ सप्तनवति:
78.	७८ अष्टासप्तति:		98.	९८ अष्टानवति:
	(अष्टसप्तति:)			(अष्टनवति:)

99. ९९ नवनवतिः ऊनशतम् (एकोनशतम्)	111. १११ एकादशा- धिकं-शतम्
100. १०० शतम् (एकशतम्)	120. १२० विंशत्यधिकं शतम्
101. १०१ एकाधिकं शतम् एकाधिक- शतम्	130. १३० त्रिंशदधिकं शतम्
102. १०२ द्व्यधिकं शतम्	140. १४० चत्वारिंश- दधिकं शतम्
103. १०३ त्र्यधिकं शतम्	150. १५० पञ्चाशदधिकं शतम्
104. १०४ चतुरधिकं शतम्	160. १६० षष्ट्यधिकं शतम्
105. १०५ पञ्चाधिकं शतम्	170. १७० सप्तत्यधिकं शतम्
106. १०६ षडधिकं शतम्	180. १८० अशीत्यधिकं शतम्
107. १०७ सप्ताधिकं शतम्	190. १९० नवत्यधिकं शतम्
108. १०८ अष्टाधिकं शतम्	200. २०० द्विशतम्— द्वे शते
109. १०९ नवाधिकं शतम्	300. ३०० त्रिशतम्— त्रीणि शतानि
110. ११० दशाधिकं शतम्	400. ४०० चतुःशतम्— चत्वारि शतानि
	500. ५०० पञ्चशतम्— पञ्च शतानि

600. ६००	पट्प्रयतम्— षट् शतानि	1000.१०००	दश शतानि सहस्रम्
700. ७००	सप्तशतम्— सप्त शतानि	2000.२०००	द्वे सहस्रे
		3000.३०००	त्रीणि सहस्राणि
800. ८००	अष्टशतम् अष्ट शतानि	10,000.१००००	अयुतम्
900. ९००	नवशतम् नव शतानि	100,000 १०००००	लक्षम्
		10000000 १००००००००	कोटिः

Declension of Cardinals.

154. **एक** as meaning 'one' necessarily is singular ; but it also forms a plural which has the sense of 'some'. It is declined throughout like **सर्व**. (Rule 169).

Singular.

	Masc.	Fem.	Neut.
Nom.	एकः	एका	एकम्
Acc	एकम्	एकाम्	एकम्
Inst.	एकेन	एकया	एकेन
Dat.	एकस्मै	एकस्यै	एकस्मै
Abl.	एकस्मात्	एकस्याः	एकस्मात्
Gen.	एकस्य	एकस्याः	एकस्य
Loc	एकस्मिन्	एकस्याम्	एकस्मिन्
Voc.	हे एक	हे एके	हे एक

Plural,

	Masc.	Fem.	Neut.
Nom.	एके	एका:	एकानि
Acc.	एकान्	एका:	एकानि
Inst.	एकैः	एकाभिः	एकैः
Dat.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Abl.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Gen.	एकेषाम्	एकासाम्	एकेषु
Loc.	एकेषु	एकासु	एकेषाम्
Voc.	हे एके	हे एका:	हे एकानि

155. हि necessarily is dual and is declined as follows—

	Masc.	Fem.	Neut.
Nom.	द्वौ	द्वे	द्वे
Acc.	द्वौ	द्वे	द्वे
Inst.Dat.Abl.	द्वाभ्याम्	द्वाभ्याम्	द्वाभ्याम्
Gen. Loc.	द्वयोः	द्वयोः	द्वयोः
Voc.	हे द्वौ	हे द्वे	हे द्वे

156. त्रि

	Masc.	Fem.	Neut.
Nom.	त्रयः	तिस्रः	त्रीणि
Acc.	त्रीन्	तिस्रः	त्रीणि
Inst.	त्रिभिः	तिसृभिः	त्रिभिः
Dat.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः

Abl.	विभ्यः	तिसृभ्यः	त्रिभ्यः
Gen.	त्रयाणाम्	तिसृणाम्	त्रयाणाम्
Loc.	त्रिषु	तिसृषु	त्रिषु
Voc.	हे त्रयः	हे तिस्रः	हे त्रीणि

.157. **चतुर्**

	Masc.	Fem.	Neut.
Nom.	चत्वारः	चतस्रः	चत्वारि
Acc.	चतुरः	चतस्रः	चत्वारि
Inst.	चतुर्भिः	चतसृभिः	चतुर्भिः
Dat.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
Abl.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
Gen.	चतुर्णाम्	चतसृणाम्	चतुर्णाम्
Loc.	चतुर्षु	चतसृषु	चतुर्षु
Voc.	हे चत्वारः	हे चतस्रः	हे चत्वारि

158—60.

	पञ्चन्	षष्	अष्टन्
Nom.	पञ्च	षट्	अष्टौ or अष्ट
Acc.	पञ्च	षट्	अष्टौ or अष्ट
Inst.	पञ्चभिः	षड्भिः	अष्टभिः or अष्टाभिः
Dat.	पञ्चभ्यः	षड्भ्यः	अष्टभ्यः or अष्टाभ्यः
Abl.	पञ्चभ्यः	षड्भ्यः	अष्टभ्यः or अष्टाभ्यः
Gen.	पञ्चानाम्	षण्णाम्	अष्टानाम्
Loc.	पञ्चसु	षट्सु	अष्टसु or अष्टासु
Voc.	हे पञ्च	हे षट्	हे अष्टौ or हे अष्ट

161. The declension of पञ्चन्, षट् and षटन्
is the same in all the three genders. सप्तन्,
नवन्, दशन् and compounds with दशन्—एकादशन्
etc.—are declined like पञ्चन्.

162. विंशति, षष्टि, सप्तति, अशीति, नवति, कोटि are
declined as feminine bases in इ (i e. like मति);
त्रिंशत् and other cardinals terminating in त्
are declined like feminine bases terminating in त्.

163. The use of the cardinals from twenty
up to ninety-nine as adjectives qualifying substan-
tives is illustrated by the following examples—

विंशतिरश्वाः	twenty horses.
विंशत्या चश्वैः	with twenty horses.
षष्टिः शिशवः	sixty children.
षष्टेः शिशूनाम्	of sixty children.

But they may also be used as nouns
taking the numbered noun as a dependent
genitive—

विंशतिरश्वानाम्	twenty horses.
विंशत्या अश्वानाम्	with twenty horses.
षष्टिः शिशूनाम्	sixty children.

When used as substantives these cardinals
can be used in the Dual or Plural—नव नवतयः
'nine nineties' i. e. nine times ninety = 810. विंशती
two 'thirties' = 60.

164. गतम् and सहस्रम्, and higher numbers formed with these two—द्विशतम् etc.—are declined as neuter bases in य, and are treated either as adjectives taking the same case as the things numbered, or as nouns taking the numbered noun as a dependent genitive—

शतं दासी: (Acc.) or शतं दासीनाम् a hundred slavemaids.

शतेन दासीभि: or शतेन दासीनाम् with a hundred slave-maids.

165. Ordinals.

Masc.	Fem.	Neu.	
प्रथमः	प्रथमा	प्रथमम्	The first.
द्वितीयः	द्वितीया	द्वितीयम्	The second.
तृतीयः	तृतीया	तृतीयम्	The third.
चतुर्थः	चतुर्थी	चतुर्थम्	
तुरीयः	तुरीया	तुरीयम्	The fourth.
तुर्यः	तुर्या	तुर्यम्	
पञ्चमः	पञ्चमी	पञ्चमम्	The fifth.
षष्ठः	षष्ठी	षष्ठम्	The sixth.
सप्तमः	सप्तमी	सप्तमम्	The seventh.
अष्टमः	अष्टमी	अष्टमम्	The eighth.
नवमः	नवमी	नवमम्	The ninth.
दशमः	दशमी	दशमम्	The tenth.
एकादशः	एकादशी	एकादशम्	The eleventh.
द्वादशः	द्वादशी	द्वादशम्	The twelfth.
त्रयोदशः	त्रयोदशी	त्रयोदशम्	The thirteenth.
चतुर्दशः	चतुर्दशी	चतुर्दशम्	The fourteenth.
पञ्चदशः	पञ्चदशी	पञ्चदशम्	The fifteenth.
षोडशः	षोडशी	षोडशम्	The sixteenth.
सप्तदशः	सप्तदशी	सप्तदशम्	The seventeenth.
अष्टादशः	अष्टादशी	अष्टादशम्	The eighteenth.

ऊनविंश:	जनविंशो	ऊनविंशम्	⎫
ऊनविंशतितम:	ऊनविंशतितमी		⎬ The nineteenth.
	ऊनविंशतितमम्		⎭
विंश:	श्री	शम्	⎫
विंशतितम:	विंशतितमी	विंशतितमम्	⎬ The twentieth.
विंश:	शो	शम्	⎫
त्रिंशत्तम:	मी	मम्	⎬ The thirtieth.
चत्वारिंश:	शी	शम्	⎫
चत्वारिंशत्तम:	मी	मम्	⎬ The fortieth.
पञ्चाशत्तम:	मी	मम्	The fiftieth.
षष्टितम:			The sixtieth.
एकषष्टितम:		⎫	
एकषष्ट:		⎬	The sixty-first.
सप्ततितम:			The seventieth.
एकसप्ततितम:		⎫	
एकसप्त:		⎬	The seventy-first.
अशीतितम:			The eightieth.
एकाशीतितम:			The eighty-first.
नवतितम:			The ninetieth.
एकनवतितम:			The ninety-first.
शततम:			The hundredth.
एकशततम:			The hundred and first.
सहस्रतम:			The thousandth.

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166. Numerical Adverbs and other Derivatives.

सकृत्,	once.	एकधा,	in one way.
द्विः	twice,	द्विधा,	in two ways.
त्रिः	thrice.	त्रिधा,	in three ways.
चतुः	four times,	चतुर्धा,	in four ways.
पञ्चकृत्वः,	five times,	पञ्चधा,	in five ways.
षट्कृत्वः,	six times.	षोढा or षड्धा,	in six ways.
		&c	

———

167. द्वयम्, a pair. त्रयम् or त्रयी, a triad. चतुष्टयम् or चतुष्टयी, a tetrad पञ्चतयम् or पञ्चतयी, a pentad, &c.

———

Pronouns and
Pronominal Adjectives.

सर्वेनामन्

168.   The term सर्वेनामन् is generally rendered by 'Pronoun', but its meaning is wider in as much as it comprises not only what are called 'Pronouns' in western Grammar, but also a number of words which western Grammar would class as adjectives rather than as Pronouns but which in Sanskrit are classed with the 'Pronouns' proper for the reason that they share with the latter certain peculiarities of declension.

A. Pronominal Adjectives.

169.   There are two distinct groups of these 'Pronominal Adjectives'.

(a)   The group beginning with सर्व, of which the most important members are the following—

सर्व	...	इतर
विश्व	...	कतर
एकतर	...	कतम
एकतम	...	✓उभ

धन्य	...	उभय
भव्यतर	...	मम

The above words are declined as follows—

✓ सर्व—All.

Masculine.

	Singular.	Dual.	Plural.
Nom.	सर्वः	सर्वौ	सर्वे
Acc.	सर्वम्	सर्वौ	सर्वान्
Inst.	सर्वेण	सर्वाभ्याम्	सर्वैः
Dat.	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
Abl.	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
Gen.	सर्वस्य	सर्वयोः	सर्वेषाम्
Loc.	सर्वस्मिन्	सर्वयोः	सर्वेषु
Voc.	हे सर्व	हे सर्वौ	हे सर्वे

Feminine.

	Singular.	Dual.	Plural.
Nom.	सर्वा	सर्वे	सर्वाः
Acc.	सर्वाम्	सर्वे	सर्वाः
Inst.	सर्वया	सर्वाभ्याम्	सर्वाभिः
Dat.	सर्वस्यै	सर्वाभ्याम्	सर्वाभ्यः
Abl.	सर्वस्याः	सर्वाभ्याम्	सर्वाभ्यः
Gen.	सर्वस्याः	सर्वयोः	सर्वासाम्

| Loc. | सर्वेषाम् | सर्वयोः | सर्वासु |
| Voc. | हे सर्व | हे सर्वे | हे सर्वाः |

Neuter.

	Singular.	Dual.	Plural.
Nom.	सर्वम्	सर्वे	सर्वाणि
Acc.	सर्वम्	सर्वे	सर्वाणि
Voc.	हे सर्व	हे सर्वे	हे सर्वाणि

The remaining cases as in the Masculine.

170. अन्य, अन्यतर, इतर, कतर and कतम form the Nom. Acc. and Voc. Sing. Neuter by the addition of त् (instead of म्)—अन्यत्, इतरत् etc.
उभ is used in the Dual only—उभौ, उभे, उभे etc.
उभय: is used in the Singul. and Plural only, and forms the Nom. Singul. Fem. उभयी
मन्न is declined like सर्व only if it means 'all' · if it means 'equal' or 'even' it follows नर.

171. (b). The group beginning with पूर्व and comprising the following words—

पूर्व	...	घपर
पर	...	अधर
अवर	...	स्व
दक्षिण	...	अन्तर
उत्तर		

a. These words are declined like सर्व,but they
may take the ordinary forms of bases in अ (नर)
in Abl. and Loc. Sing. Masc. and in Nom
Plu. Masc.; hence पूर्वस्मात् and पूर्वात् , पूर्विस्मन्
and पूर्वे ; पूर्वे and पूर्वाः .

b. दक्षिण is declined like पूर्व only when it means
'south' or 'right'; when it means 'clever', it
follows नर. ख when not meaning 'own but 'wealth
or 'kinsman' follows नर ; and so does अन्तर
when not meaning either 'outer' or 'lower'.

c. When पूर्व etc. do not express a relation in
time or space they are declined like नर ; so e. g.
उत्तराः कुरवः (where उत्तर is used a mere
name).

172. The following words form the Nom. Plu.
Masc. either regularly (like नर), or like सर्व—
प्रथम, चरम, अल्प, अर्ध, कतिपय, नेम. Hence प्रथमाः or
प्रथमे, चरमाः or चरमे etc. द्वितीय and other words
in तीय are declined like नर, but *may* follow
सर्व in Dat. Abl. and Loc. Sing. Hence द्वितीयाय
or द्वितीयस्मै, द्वितीयात् or द्वितीयस्मात्, द्वितीये or
द्वितीयस्मिन् etc. As second members of Com-
pounds all the above 'Pronominal Adjectives'
are as a rule treated like ordinary bases in अ.

B. Pronouns proper.

Personal Pronouns.

173. मद् or अस्मद्—I.

	Singular.	Dual.	Plural.
Nom.	अहम्	आवाम्	वयम्
Acc.	माम् or मा	आवाम् or नौ	अस्मान् or न:
Inst.	मया	आवाभ्याम्	अस्माभि:
Dat.	मह्यम् or मे	आवाभ्याम् or नौ	अस्मभ्यम् or न:
Abl.	मद्	आवाभ्याम्	अस्मत्
Gen.	मम or मे	आवयो: or नौ	अस्माकम् or न:
Loc.	मयि	आवयो:	अस्मासु

174. त्वद् or युष्मद्—Thou.

	Singular.	Dual.	Plural.
Nom.	त्वम्	युवाम्	यूयम्
Acc.	त्वाम् or त्वा	युवाम् or वाम्	युष्मान् or व:
Inst.	त्वया	युवाभ्याम्	युष्माभि:
Dat.	तुभ्यम् or ते	युवाभ्याम् or वाम्	युष्मभ्यम् or व:
Abl.	त्वत्	युवाभ्याम्	युष्मत्
Gen.	तव or ते	युवयो: or वाम्	युष्माकम् or व:
Loc.	त्वयि	युवयो:	युष्मासु

a. The short forms मा, मे, नौ, नः, त्वा, ते, वाम्
वः, are never used at the beginning of a sen-
tence, nor can they be followed by such particles
अइ च, वा, एव,

Honorific Pronoun of the Second Person.

175. भवत्—*Your Honour, Your Worship.*

	Masc.	Fem.
Nom. Sing.	भवान्	भवती

भवान् is declined like घोमत् ; भवती like
मदो.

176. तद्—That or He. (She; it).

Masculine.

	Singular.	Dual.	Plural.
Nom.	सः	तौ	ते
Acc.	तम् ,	तौ	तान्
Inst.	तेन	ताभ्याम्	तैः
Dat.	तस्मै	ताभ्याम्	तेभ्यः
Abl.	तस्मात्	ताभ्याम्	तेभ्यः
Gen.	तस्य	तयोः	तेषाम्
Loc.	तस्मिन्	तयोः	तेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	सा	ते	ताः
Acc.	ताम्	ते	ताः
Inst.	तया	ताभ्याम्	ताभिः
Dat.	तस्यै	ताभ्याम्	ताभ्यः
Abl.	तस्याः	ताभ्याम्	ताभ्यः
Gen.	तस्याः	तयोः	तासाम्
Loc.	तस्याम्	तयोः	तासु

Neuter

The same as the Masculine except in the following cases—

	Singular.	Dual.	Plural.
Nom.	तत्	ते	तानि
Acc.	तत्	ते	तानि

177. एतद्—This.

Masculine.

	Singular.	Dual.	Plural.
Nom.	एषः	एतौ	एते
Acc.	एतम्	एतौ	एतान्
Inst.	एतेन	एताभ्याम्	एतैः
Dat	एतस्मै	एताभ्याम्	एतेभ्यः
Abl.	एतस्मात्	एताभ्याम्	एतेभ्यः
Gen.	एतस्य	एतयोः	एतेषाम्
Loc.	एतस्मिन्	एतयोः	एतेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	एषा	एते	एताः
Acc.	एताम्	एते	एताः
Inst.	एतया	एताभ्याम्	एताभिः

Dat	एतस्यै	एतास्याम्	एताभ्यः
Abl.	एतस्याः	एताभ्याम्	एताभ्यः
Gen.	एतस्याः	एतयोः	एतासाम्
Loc.	एतस्याम्	एतयोः	एतासु

Neuter.

The same as the Masculine except in the following cases—

	Singular.	Dual.	Plural.
Nom.	एतत्	एते	एतानि
Acc.	एतत्	एते	एतानि

178. इदम्—This.

Masculine.

	Singular.	Dual.	Plural.
Nom.	अयम्	इमौ	इमे
Acc.	इमम्	इमौ	इमान्
Inst.	अनेन	आभ्याम्	एभिः
Dat.	अस्मै	आभ्याम्	एभ्यः
Abl.	अस्मात्	आभ्याम्	एभ्यः
Gen.	अस्य	अनयोः	एषाम्
Loc.	अस्मिन्	अनयोः	एषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	इयम्	इमे	इमाः
Acc.	इमाम्	इमे	इमाः
Inst.	अनया	आभ्याम्	आभिः
Dat.	अस्यै	आभ्याम्	आभ्यः
Abl.	अस्याः	अनयोः	आभ्यः
Gen.	अस्याः	अनयोः	आसाम्
Loc.	अस्याम्		आसु

Neuter.

The same as the Masculine, except in the following cases—

	Singular.	Dual.	Plural.
Nom	इदम्	इमे	इमानि
Acc.	इदम्	इमे	इमानि

179. When एतद् and इदम् in a second sentence refer to an एतद् and इदम् in an immediately preceding sentence, एनत् is substituted for the एतद् and इदम् in the second sentence, in the following cases—

Singular.

	Masc.	Fem.	Neut.
Acc.	एनम्	एनाम्	एनत्
Inst.	एनेन	एनया	एनेन

Dual.

	Masc.	Fem.	Neu.
Acc.	एनौ	एने	एने
Gen. Loc.	एनयोः	एनयोः	एनयोः

Plural.

	Masc.	Fem.	Neu.
Acc.	एनान्	एनाः	एनानि

एनेन व्याकरणमधीतम्. एनं छन्दोऽध्यापय. एनयोः
पवित्रं कुलम्. एनयोः प्रभृत क्षम्.

180. एतद्—That.

Masculine.

	Singular.	Dual.	Plural.
Nom.	एषः	एतौ	एते
Acc.	एतम्	एतौ	एतान्
Inst.	एतेन	एताभ्याम्	एतैः
Dat.	एतस्मै	एताभ्याम्	एतेभ्यः
Abl.	एतस्मात्	एताभ्याम्	एतेभ्यः
Gen.	एतस्य	एतयोः	एतेषाम्
Loc.	एतस्मिन्	एतयोः	एतेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	अमू	अमू	अमू:
Acc.	अमूम्	अमू	अमू:
Inst.	अमुया	अमूभ्याम्	अमूभि:
Dat.	अमुयै	अमूभ्याम्	अमूभ्य:
Abl.	अमुया:	अमूभ्याम्	अमूभ्य:
Gen.	अमुया:	अमुयो:	अमूयाम्
Loc.	अमुयाम्	अमुयो:	अमूषु

Neuter.

Like the Masculine, except in the following cases—

	Singular.	Dual.	Plural.
Nom.	अद:	अमू	अमूनि
Acc.	अद:	अमू	अमूनि

Reflexive Pronouns.

181. स्वयम्, self, indeclinable ; e. g. स्वयमागच्छति, he comes himself.

182. आत्मन्, self (see 137) ; e. g. आत्मनो दोषं जानाति, he knows his own fault.

183. स्वः, स्वा, स्वम्, his own, her own etc. E. g. स्वं पुत्रं दृष्ट्वा, having seen his own son. On the declension of स्व see 171.

Possessive Pronouns.

184. From the bases मद्, अस्मद्, त्वद्, युष्मद् and तद् possessive pronouns (also called possessive adjectives) are formed by means of the suffix ईय.

मदीय, my; अस्मदीय, our; त्वदीय, thy; युष्मदीय, your; तदीय, his (her; its; their).

	Masc.	Fem.	Neu.
Nom. Sing.	मदीयः	मदीया	मदीयम्

Relative Pronoun.

185. यद्—who; which.

	Singular.	Dual.	Plural.
Nom. Masc.	यः	यौ	ये
Nom. Fem.	या	ये	याः
Nom. Neu.	यत्	ये	यानि

The declension follows throughout that of मद्.

Interrogative Pronoun.

186. किम्—who ? which ?

	Singular.	Dual.	Plural.
Nom. Masc.	कः	कौ	के
Nom. Fem.	का .	के	काः
Nom. Neu.	किम्	के	कानि

The declension follows throughout that of तद्, with the exception of Nom. and Acc. Singular Neuter—किम्.

187. Compound Pronouns.

a. Indefinite pronouns are formed by adding चित्, चन, or अपि to the interrogative pronoun किम्.

Masc. कश्चित्, कश्चन, कोऽपि—some one; any one
Fem. काचित्, काचन, काऽपि
Neu. किंचित्, किंचन, किमपि

b. Preceded by the relative pronoun the interrogative pronoun has an indefinite sense—यः कः, whosoever.

c. The same meaning is expressed by यः कश्चित्, यः कश्चन, यः कश्च.

d. The relative pronoun by being doubled acquires an indefinite or distributive meaning—यो य:, whosoever ; यद्यत्, whatsoever.

188. Certain compound pronouns are formed by adding दृश्, दृग् or दृक्ष to pronominal bases. Thus—

तादृश्,	तादृग्,	तादृक्ष
एतादृश्,	एतादृग्,	एतादृक्ष
यादृश्,	यादृग्,	यादृक्ष
ईदृश्,	ईदृग्,	ईदृक्ष
कीदृश्,	कीदृग्,	कीदृक्ष
Masc.	Fem.	Neu.

Nom. Sing.	तादृक्,	तादृक्,	तादृक्,
	तादृश:,	तादृशी,	तादृगम्
	तादृक्ष:,	तादृक्षी,	तादृक्षम्

189. Compound pronouns denoting quantity are formed by adding यत् and वत् to certain pronominal bases—

तावत्; एतावत्; यावत्; इयत्; कियत्;

	Masc	Fem.	Neu.
Nom. Sing.	तावत्	तावती	तावत्

190. The three pronouns कति (how many), यति (as many) and तति (so many), which are

used in plural only, are declined as follows,
in all three genders alike—

Nom.	कति	Abl.	कतिभ्य:
Acc.	कति	Gen.	कतीनाम्
Inst.	कतिभि:	Loc.	कतिषु
Dat.	कतिभ्य:		

Feminine Bases.

स्त्रीप्रत्यय:

191. In the preceding chapters the forma-
tion of feminine bases has been repeatedly
referred to. The following paragraphs state a few
of the more important general rules bearing
on the formation of such bases, and a certain
number of exceptions.

192. Prātipadikas ending in a (अ) form the
Feminine in ā (आ)—

ज्येष्ठ	...	ज्येष्ठा	ठतीय	...	ठतीया
कनिष्ठ	...	कनिष्ठा	सर्व	...	सर्वा
मध्यम	...	मध्यमा	बाल	...	बाला
ध्येत	...	ध्येता	वक्र	...	वक्रा
छथ्या	...	छथ्या	घज	...	घजा
एक	...	एका	घघ	...	घघा
द्वितीय	...	द्वितीया			

'**193.** Prātipadikas ending in च form the feminine base in ई when 'class' or 'kind' (जाति) is implied—(the च is dropped; so throughout).

मृग	...	मृगी
व्याघ्र	...	व्याघ्री
ब्राह्मण	...	ब्राह्मणी

But if the penultimate letter is य, the Feminine takes आ; चनिय—चनिया. Also शूद्रा 'a Shūdra-woman'.

Note that among the examples given in Rule 192 there are several words which take आ in the feminine, *although* denoting class or kind. These exceptions are combined by Indian Grammarians into a group beginning with घज and hence called घजादि.

⌐**194.** The Ordinal Numerals from चतुर्थ upwards form their Feminines in ई:—

चतुर्थ ... चतुर्थी; दशम ... दशमी ।

195. Prātipadikas in अ denoting male beings form Feminines in ई, to denote the wives of those males—

ब्राह्मण ... ब्राह्मणी (the wife of a Brāhmana)

शूद्र ... शूद्री

यवन ... यवनी

गोप ... गोपी

But इन्द्र, वरुण, भव, शर्व, रुद्र, आचार्य and मातुल form their Feminines ('the wife of Indra' etc.) in आनी—

इन्द्राणी, वरुणानी, आचार्यानी etc.

आचार्यी means 'a woman who is an āchārya' i.e. a spiritual preceptor.

196. Prātipadikas ending in मय, कर, चर, एय, माव, दृग् form their Feminines in ई—

ऋन्मय ... ऋन्मयी

यशस्कर ... यशस्करी

निशाचर ... निशाचरी

मौर्यण्य ... मौर्यण्यी

ऊरुमाव ... ऊरुमावी

तादृग् ... तादृगी

यादृग् ... यादृगी

197. So also do Prātipadikas formed with
the suffix—य, causing Vṛiddhā—

श्रौस—(from वत्स)—श्रौसी; कुम्भकार—कुम्भकारी.

198. Prātipadikas in अ which *indicate
stages of life* (with the exception of old age)
form Femmines in ई—

किशोर ... किशोरी

कुमार ... कुमारी

But वृद्ध—वृद्धा ; स्थविर—स्थविरा. There are cer-
tain exceptions such as बाला, वत्सा (included in
अजादि).

199. Prātipadikas ending in क change in
Feminine an अ preceding the क into इ—

कारक ... कारिका

पाचक ... पाचिका

But there are certain exceptions—

चिपक ... चिपका

सेवक ... सेवका

कन्यक ... कन्यका

200. Certain words ending in अक form the
Feminine either in अका or इका—

सूतक ... सूतका or सूतिका

पुवक ... पुवका or पुविका

201. Bases ending in नृ or ऋ form their Feminines in ई—

कर्तृ	... कर्त्री	प्रियवादिन्	... प्रियवादिनी
धाढ	... धाढी	राजन्	... राज्ञी
मनस्विन्	... मनस्विनी	मघवन्	... मघोनी
ब्रह्मचारिन्	... ब्रह्मचारिणी	ध्वन्	... घुनी

Note that in the three last examples of the above the termination ई is added to the *weak form* of the base. *This rule holds good in the case of all bases ending in consonants which take ई in the Feminine.*

202. पचन्, महन्, नवन्, दशन् etc. do not take ई, but are the same in Masculine and Feminine. युवन् forms the Fem युवति Words like माढ सख् etc. which are themselves *feminine* do not take ई; so also not तिस्ऋ and चतस्ऋ.

203. Bases ending in यत्, मत्, वत्, वम्, ईयम्, अघ् form their Feminines in ई—

भवत्	... भवती	विदम्	... विदुषी
महत्	... महती	स्वादीयम्	... स्वादीयसी
श्रीमत्	... श्रीमती	प्राघ्	... प्राची
ज्ञानवत्	... ज्ञानवती	उदघ्	... उदीची

204. A certain group of words begixning with गौर takes ई in the Feminine; among them इरिष, नट, सुन्दर, तरुण, मातामह, पितामह, उभय.

Also देवी from देव; पुत्री from पुत्र.

205. पति forms the Feminine पत्नी, meaning 'wife'; so also सपत्नी, ससानपत्नी, एकपत्नी, वीरपत्नी धर्मपत्नी and a few others. In other compounds two forms are allowed, e.g. गृहपत्नी or गृहपति: 'the mistress of the house.'

सखि forms the Feminine सखी.

206. Adjectives ending in इ or ई have the same form in Masculine and Feminine शुचि: ; शुभी:

207. Adjectives ending in उ take the feminine termination ई optionally—मृदु:, Fem. मृदु: or मृद्वी; तनु:, Fem. तनु: or तन्वी; गुरु:, Fem. गुरु: or गुर्वी. But if the उ is preceded by a conjunct Consonant, ई is not taken—पाण्डु:, Fem. पाण्डु:.

208. Nouns in उ denoting classes of men form their feminines in ऊ provided the उ be not preceded by य्. कुरु—कुरू:—a woman of the Kuru nation; चाध्वर्यू:—the wife of an adhvaryu.

ध्र्यु forms the Fem. ध्र्यू:.

209. When the second member of a Compound is formed by a Prātipadika in य which

*denotes a part of the body, the Feminine takes
either* चा *or* ई; *provided the final* च *be not
preceded by a Compound Consonant.*

चन्द्रमुख	...	चन्द्रमुखा	or	˚ मुखी
समुख	...	समुखा	or	˚ मुखी
सुकेश	...	सुकेशा	or	˚ शी
सुगुल्फ	...	सुगुल्फा (only)		

210. If however the word denoting the
part of the body has more than two syllables,
the Feminine takes चा only—

चतुर्नयन .. चतुर्नयना.

211. Compounds the second member of
which is formed by नासिका, उदर, ओष्ठ, कर्ण, जङ्घा,
दन्त, पुच्छ, कण्ठ, पुच्छ form their Feminines in ई
or चा—

क्षुद्रोदर	...	क्षुद्रोदरी	or	क्षुद्रोदरा
बिम्बोष्ठ	...	बिम्बोष्ठी	or	बिम्बोष्ठा
गोकर्ण	...	गोकर्णी	or	गोकर्णा
तन्वङ्ग	...	तन्वङ्गी	or	तन्वङ्गा
सुकपोल	...	सुकपोली	or	सुकपोला

212. मुख when the second member of a Com-
pound the first part of which *denotes one of the
directions, forms its Feminine in* ई—

| प्राङ्मुख | ... | प्राङ्मुखी |
| उदङ्मुख | ... | उदङ्मुखी |

213. Compounds the second part of which
is खद while the first part is a word denoting a
standard of comparison, or वाम, form Feminines
in ङ—

| वामोरु | ... | वामोरुः |
| करभोरु | ... | करभोरुः |

CHAPTER IV.
Conjugation.

214. The Sanskrit Verb has ten different
forms corresponding to the tenses and moods of
western Grammar. The technical names of these
ten forms are लट् लिङ् लोट् लङ् लिट् लुङ् लृट् लुट् लृङ्
लेट्; as each of these names begins with a ल्, all
forms are comprised under the general name लकार.
Of these ten forms six may be called *tenses* viz.
लट्, Present Tense ; लङ्, Imperfect Tense ; लिट्,
Perfect Tense; लुङ्, Aorist ; लृट् Future ; लुट्,
Periphrastic Future. The four remaining lakāras

may be called Moods; *viz.* लिङ्, Potential or Optative; लोट्, Imperative; लृङ्, Conditional; लेट् Subjunctive. लिङ् appears in two different forms, for which separate names are required. *The term 'Potential' or 'Optative' therefore may be reserved for the form* भवेयम् (from भू), *while the form* भूयासम् *may be termed 'Benedictive'* (in accordance with its general meaning *viz.* श्रामीः) The लेट् forms which occur in the Veda only will not be considered in this Grammar.

215. When singling out six of the lakāras as being 'tenses', it must be noted that they at the same time represent a 'mood' *viz.* the Indicative mood.

216. Verbs are either सकर्मक (transitive), or. अकर्मक (intransitive).

Note that certain common verbs which in Western Grammar are classed as intransitive are classed in Sanskrit Grammar as सकर्मक, owing to the fact that they take an object in the Accusative case. *'To go' in Western Grammar is an intransitive verb;* but गम् *is* सकर्मक—ग्रामं गच्छति (*he goes to the village*).

217. The Sanskrit Verb has an Active form and a Passive form. The Passive form

is used in two different ways which are distinguished as कर्मणि प्रयोग and भावे प्रयोग. An example of the first kind is 'देवदत्तेन फलं भच्यते,'—'the fruit is eaten by Devadatta'. An example of the second kind is 'भास्यते देव-दत्तेन'—literally, 'sitting is being done by Deva-datta' = 'Devadatta is sitting'. This latter use of the Passive is limited to अकर्मक verbs—such as भू, भास्. The construction would in English Grammar be called an impersonal one. Verbs of the सकर्मक class appear either in the Active form, (कर्तरि प्रयोग) e.g. देवदत्तः फलं भच्यति ; or in the कर्मणि प्रयोग Passive Form (see above). Verbs of the अकर्मक class appear either in कर्तरि प्रयोग or in भावे प्रयोग—भास्ते देवदत्तः or भास्ते देवदत्तेन.

218. There are two sets of personal termina-tions (तिङ् विभक्ति or simply तिङ्) called परस्मै-पद and भात्मनेपद. Some roots take the Parasmai-pada terminations only, others the Atmanepada terminations only ; others again take both. The verb with Par. terminations prevailingly denotes an action which affects a thing or person other than the agent ; while the verb with Atm. ter-minations denotes an action affecting the agent himself ; so *e. g.* यजति, he sacrifices (for the

benefit of some other person); यजते, he sacrifices for his own benefit. But there are numerous exceptions to this rule.

219. Owing to its prevailing use, as indicated above, the Atmanepada form is by some classed as constituting a special 'Voice'—called the 'Reflective' Voice. Another name for it is 'Middle Voice'.

220. In four of the lakāras viz., the Present, Potential, Imperative and Imperfect, the तिङ् विभक्ति are mostly added to a special base (अङ्ग) which is formed from the root in different ways. In the other lakāras the terminations are generally joined on to the unmodified root. The modifications which the roots undergo in the four first mentioned lakāras are of ten different kinds, and hence Sanskrit Grammarians distinguish ten different classes of Verbs. we may accordingly speak of ten different 'Conjugations'. The four lakāras which take special modifications may be called special tenses or moods; those which do not take any modification, may be called general or unmodified tenses or moods.

221. The ten classes of Verbs may be arranged in two groups:

a. Verbs the bases of which in the modified tenses end in च.

b. Verbs the bases of which in the modified tenses end in any letter but च.

222. The first group comprises the first, fourth, sixth and tenth classes. The ten classes are named by Indian Grammarians after the verbs standing first in the lists of verbs belonging to each class. Hence—1. भ्वादि (beginning with भू); 4. दिवादि; 6 तुदादि; 10. चुरादि.

223. The second group comprises the second, third, fifth, seventh, eighth and ninth classes, the technical names of which are—

2. अदादि	3. जुहोत्यादि
5. स्वादि	7. रुधादि
8. तनादि	9. क्रयादि

224. In the Imperfect (लङ्) the augment अ is prefixed to verbs of all conjugations. In the case of verbs beginning with vowels the initial vowel takes Vriddhi.

Third Person Impf. of भू—अभवत्; of दिव्—अदेवीत्; of ईश् (Atm.)—ऐशत; of उष्—औषत्; of ऋच्छ्—आर्च्छत्.

225. When a preposition (उपसर्ग) is pre-fixed to the verb, the augment अ comes in between the preposition and the verb—उदभवत्. from उद्+भू.

First Group.

226. The personal terminations (तिङ् विभक्ति) of verbs of the first Group are as follows—

PARASMAIPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	मि	वम्	मम्
2nd Pers.	सि	यम्	थ
3rd Pers.	ति	तम्	चन्ति

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	ईयम्	ईव	ईम
2nd Pers.	ईः	ईतम्	ईत
3rd Pers.	ईत्	ईताम्	ईयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	आनि	आव	आम
2nd Pers.	...	तम्	त
3rd Pers.	तु	ताम्	चन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	यम्	य	म
2nd Pers.	स्	तम्	त
3rd Pers.	त्	ताम्	यन्

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहे	महे
2nd Pers.	से	इथे	ध्वे
3rd Pers.	ते	इते	यन्ते

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	ईय	ईवहि	ईमहि
2nd Pers	ईथाः	ईयाथाम्	ईध्वम्
3rd Pers.	ईत	ईयाताम्	ईरन्

Imperative—लोट्.

	Singular.	Dual	Plural.
1st Pers.	ऐ	आवहै	आमहै
2nd Pers.	स्व	इयाम्	ध्वम्
3rd Pers.	ताम्	इताम्	यन्ताम्

Imperfect—अङ्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहि	महि
2nd Pers.	थास्	इयाम्	ध्वम्
3rd Pers.	त	इताम्	अन्त

227. The final अ of the base is lengthened before terminations beginning with म् or व्; it is dropped before terminations beginning with the vowel अ.

First Conjugation.

भ्वादि—*Bhū-class.*

228. Verbs of this class form their base by adding अ to the last letter of the root; the final vowel of the root, or the medial vowel if followed by one consonant only, takes Guṇa. *Accordingly the base of* भू *is* भव (*from* भो + अ); *of* जि—जय; *of* नी—नय; *of* द्रु—द्रव; *of* दृश्—दर्श; *of* बुध्—बोध्. *But of* क्रीड्—क्रीड्; *of* पत्—पत्.

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229. Present—भट्.

PARASMAIPADA—भू

	Singular.	Dual.	Plural.
1st Pers.	भवामि	भवावः	भवामः
2nd Pers.	भवसि	भवथः	भवथ
3rd Pers.	भवति	भवतः	भवन्ति

ATMANEPADA—लभ्

	Singular.	Dual.	Plural.
1st Pers.	लभे	लभावहे	लभामहे
2nd Pers.	लभसे	लभेथे	लभध्वे
3rd Pers.	लभते	लभेते	लभन्ते

Potential—लिङ्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	भवेयम्	भवेव	भवेम
2nd Pers.	भवेः	भवेतम्	भवेत
3rd Pers.	भवेत्	भवेताम्	भवेयुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	लभेय	लभेवहि	लभेमहि
2nd Pers.	लभेयाः	लभेयाथाम्	लभेध्वम्
3rd Pers.	लभेत	लभेयाताम्	लभेरन्

Imperative—लोट्

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	भवानि	भवाव	भवाम
2nd Pers.	भव	भवतम्	भवत
3rd Pers.	भवतु	भवताम्	भवन्तु

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	लभै	लभावहै	लभामहै
2nd Pers.	लभस्व	लभेथाम्	लभध्वम्
3rd Pers.	लभताम्	लभेताम्	लभन्ताम्

Imperfect—लङ्

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	अभवम्	अभवाव	अभवाम
2nd Pers.	अभवः	अभवतम्	अभवत
3rd Pers.	अभवत्	अभवताम्	अभवन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अलभे	अलभावहि	अलभामहि
2nd Pers.	अलभथाः	अलभेथाम्	अलभध्वम्
3rd Pers.	अलभत	अलभेताम्	अलभन्त

230. गुह् and कम् (in Par. only) lengthen their vowel—गूहति ; कामति (but Atm. क्रमते).

चल् takes Vriddhi—सार्जति.

सद् substitutes ई for ध—सीदति.

दंश्, रञ्ज्, सञ्ज्, and स्वञ्ज् drop their nasal—दयति ; परिष्वजते.

गम् and यम् substitute छ्छ् for म्—गच्छति ; यच्छति. ऋ forms ऋच्छति.

घ्रा, पा and स्था form the bases जिघ्र, पिव, तिष्ठ—जिघ्रति.; पिवति ; तिष्ठति.

धा and म्रा form the bases धम and मन—धमति ; मनति.

For दृश् the base पश्य is substituted—पश्यति.

▬▬▬▬▬

Fourth Conjugation.

दिवादि—*Div-class.*

231. The base is formed by adding य to the last letter of the root. Thus, from नह् and युध्—

Present Par.	नह्यामि नह्यसि etc.
Present Atm.	युध्ये युध्यसे etc.

Potential Par.	नह्रोयम्
Potential Atm.	युध्योय
Imperative Par.	नह्यानि नह्न etc.
Imperative Atm.	युध्यो युध्यव etc.
Imperfect Par.	चनह्यम्
Imperfect Atm.	चयुध्यो

232. सद् and roots ending in चम्, lengthen their vowel. सद्—सादयति. (क्रम् which properly belongs to the Bhvādi class is also conjugated as if it were a Divādi-root—क्राम्यति).

233. दिव् and सिव् lengthen their vowel—दीव्यति; सीव्यति.

भ्रंश् drops its nasal	...	भ्रस्यति
व्यध् substitutes विध्	...	विध्यति
जन् substitutes जा	...	जायते

Sixth Conjugation.

तुदादि—*Tud-class.*

234. The base is formed by adding च to the root the vowel of which does not take Guṇa. Before this च final इ ई उ ऊ become इय् and उव् respectively; final ऋ becomes रिय्; final ॠ becomes इर्.

तुद्—तुदति; चिप्—चिपति; धु—धुवति; म्—चियते;
कृ—किरति.

Present Par.	तुदामि
Present Atm.	चिपे
Potential Par.	तुदेयम्
Potential Atm.	चिपेय
Imperative Par.	तुदानि
Imperative Atm.	चिपै
Imperfect Par.	भतुदम्
Imperfect Atm.	अचिपे

235. कृत्, मुच्, लिप्, लुप्, विद् (to find), सिच्
insert a nasal—कृन्तति, मुञ्चति, लिम्पति, लुम्पति,
विन्दति, सिञ्चति.

इय् forms the base इच्छ—इच्छति. प्रच्छ्, भ्रस्ज्,
and न्रय्, form पृच्छ, भृज्ज, ह्रय—पृच्छति, भृज्जति, ह्वयति.

Tenth Conjugation.

चुरादि—Chur-class.

236. The base is formed by adding चय to the
root. A final vowel of the root takes Vriddhi.
Short च of the root if followed by one
Consonant only takes Vriddhi; other short vowels
followed by one Consonant take Guṇa.

युु—यावयति ; ह्—वारयति ; तड्—ताडयति ; चित्—
चेतयति ; चुर्—चोरयति.

237.	Present Par.	...	चोरयामि
	Present Atm.	...	चेतये
	Potential Par.	...	चोरयेयम्
	Potential Atm.	...	चेतयेय
	Imperative Par.	...	चोरयानि
	Imperative Atm	...	चेतयै
	Imperfect Par.	...	अचोरयम्
	Imperfect Atm.	...	अचेतये

Second Group.

238. In this group the terminations are
either added directly to the final letter of the
root ; or to a special syllable—न्, उ, or ना—which
is inserted between the root and the ter-
minations. And it is peculiar to all verbs of this
group that the root or base to which the termi-
nations are added undergoes a modification,
generally called a *strengthening,* before certain
terminations ; while before other terminations it

remains unchanged. We may accordingly, speak
of strong and weak forms of the base; as also
of strong and weak terminations.

239.   The terminations before which the
root is strengthened are the three persons of the
Singular Present and Imperfect Par.; the 1st
Person Sing. Du. and Plu., and also the 3rd
Person Sing., Imperative Par.; and the 1st
Person Sing. Du and Plu., Imperative Atm.

240.   The Parasmaipada Terminations in the
second Group are the same as in the first
Group, in Present, Imperative and Imperfect.
But while verbs of the first Group take no
termination in 2nd Pers. Sing. Imperative,
those of the 2nd Group take हि (after vowels)
or धि (after consonants in most cases).

The terminations of the Potential are as
follows.

	Singular.	Dual.	Plural.
1st Pers.	याम्	याव	याम
2nd Pers.	यास्	यातम्	यात
3rd Pers.	यात्	याताम्	युम्

241.   The Atmanepada terminations are as
follows—

Present—नट्.

	Singular.	Dual.	Plural.
1st Pers.	ए	वहे	महे
2nd Pers.	से	आथे	ध्वे
3rd Pers.	ते	आते	अते

Potential. The same as in the first Group.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ऐ	आवहै	आमहै
2nd Pers.	स्व	आथाम्	ध्वम्
3rd Pers.	ताम्	आताम्	अताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहि	महि
2nd Pers.	थास्	आथाम्	ध्वम्
3rd Pers.	त	आताम्	अत

Second Conjugation:

अदादि—Ad-Class.

242. In this class the terminations are added immediately to the last letter of the root—

अद् + मि = अद्मि.

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243. Before the terminations which require a strengthening of the base, the vowel of the root takes Guṇa, wherever possible.

वी+मि=वेमि ; द्विष्+ति=द्वेष्टि ; दुह्+मि=दोग्मि ; दुह्+सु=दोग्धु.

244. In the case of roots ending in आ and of द्विष् the termination 3rd Pers. Par. Plu. Imperfect may optionally be उस् before which the आ is dropped. Thus from या—3rd Pers. Plu. Impf. अयान् or अयुः.

N. B. This conjugation presents special difficulties in as much as the direct contact of the last letter of the root with the different terminations gives rise to many special cases of Internal Sandhi.

<div align="center">PARASMAIPADA—द्विष्.</div>

<div align="center">245. Present—लट्.</div>

	Singular.	Dual.	Plural.
1st Pers.	द्वेष्मि	द्विष्वः	द्विष्मः
2nd Pers.	द्वेक्षि	द्विष्ठः	द्विष्ठ
3rd Pers.	द्वेष्टि	द्विष्टः	द्विषन्ति

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	दिव्याम्	दिव्याव	दिव्याम
2nd Pers.	दिव्याः	दिव्यातम्	दिव्यात
3rd Pers.	दिव्यात्	दिव्याताम्	दिव्युः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	देवानि	देवाव·	देवाम
2nd Pers.	दिड्डि	दिष्टम्	दिष्ट
3rd Pers.	देष्टु	दिष्टाम्	दिवन्त

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अदेवम्	अदिव	अदिष्म
2nd Pers.	अदेड् (ट्)	अदिष्टम्	अदिष्ट
3rd Pers.	अदेड् (ट्)	अदिष्टाम्	अदिषन्
			(or, optionally,
			अदिषुः)

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	दिवे	दिवहे	दिवहे
2nd Pers.	दिषे	दिषाये	दिड्ढे
3rd Pers.	दिष्टे	दिषाते	दिषते

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	दिवेय	दिवेविह	दिवेमिह
2nd Pers.	दिवेथाः	दिवेयाथाम्	दिवेध्वम्
3rd Pers.	दिवीत	दिवेयाताम्	दिवेरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	देवे	देवावहै	देवामहै
2nd Pers.	दिच्व	दिवाथाम्	दिड्ड्वम्
3rd Pers.	दिवताम्	दिवाताम्	दिवताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अदिवि	अदिवविह	अदिवविह
2nd Pers.	अदिवथाः	अदिवाथाम्	अदिड्ड्वम्
3rd Pers.	अदिवत	अदिवाताम्	अदिवत

246. The following further Paradigms are added to illustrate the difficulties connected with Internal Sandhi.

PARASMAIPADA—लिट्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	वेद्मि	विद्वः	विद्मः
2nd Pers.	वेषि	वित्तः	वित्थ
3rd Pers.	वेत्ति	वित्तः	विदन्ति

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अदोहम्	अदिह्व	अदिह्म
2nd Pers.	अदोक् (अदोट्)	अदोढम्	अदोढ
3rd Pers.	अदोक् (अदोट्)	अदोढाम्	अदिहन्

247. PARASMAIPADA—दुह्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	दोह्मि	दुह्वः	दुह्मः
2nd Pers.	धोषि	दुग्धः	दुग्ध
3rd Pers.	दोग्धि	दुग्धः	दुहन्ति

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	दोहानि	दोहाव	दोहाम
2nd Pers.	दुग्धि	दुग्धम्	दुग्ध
3rd Pers.	दोग्धु	दुग्धाम्	दुहन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अदोहम्	अदुह्व	अदुह्म
2nd Pers.	अधोक्	अदुग्धम्	अदुग्ध
3rd Pers.	अधोक्	अदुग्धाम्	अदुहन्

248. To this class also belongs the important verb अस्, (to be) which however is irregular in many respects.

PARASMAIPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	अस्मि	स्वः	स्मः
2nd Pers.	असि	स्थः	स्थ
3rd Pers.	अस्ति	स्तः	सन्ति

Potential—लिङ्.

	Singular.	Dual.	Plural
1st Pers.	स्याम्	स्याव	स्याम
2nd Pers.	स्याः	स्यातम्	स्यात
3rd Pers.	स्यात्	स्याताम्	स्युः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	असानि	असाव	असाम
2nd Pers.	एधि	स्तम्	स्त
3rd Pers.	अस्तु	स्ताम्	सन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	आसम्	आस्व	आस्म
2nd Pers.	आसीः	आस्तम्	आस्त
3rd Pers.	आसीत्	आस्ताम्	आसन्

249. Other important verbs of this class are—या. Pres. यामि ; Pot. यायाम् ; Imp. यानि ; Impf. अयाम्.

250. जाग्र. Pres. जागर्मि ; Pot. जाग्याम् ; Imp. जागराणि ; Impf. अजागरम्.

251. चक्ष्; of which the Present is as follows—

	Singular.	Dual.	Plural.
1st Pers.	चचे	चच्वहे	चक्ष्महे
2nd Pers.	चक्षे	चचाथे	चड्ढे
3rd Pers.	चष्टे	चचाते	चचते

Pot. चचीय ; Imp. चचै, चक्ष्व ; Impf. अचक्षि.

252. इ. The इ is changed to य् before weak vowel terminations.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	एमि	इव:	इम:
2nd Pers.	एषि	इय:	इय
3rd Pers.	एति	इत:	यन्ति

Pot. इयाम् ; Imp. अयानि, इहि, एतु ; Impf. आयम्.

इ with अधि, Atm.—Pres. अधीये ; Pot. अधीयीय ; Imp. अधयै, अधीष्व ; Impf. अध्यैयि.

253. वच्—Pres. वच्मि ; Pot. वच्याम् ; Imp. वचानि, वग्धि ; Impf. अवचम्.

254. चन् Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	चन्मि	चन्वः	चन्मः
2nd Pers.	चंसि	चथः	चथ
3rd Pers.	चन्ति	चतः	घ्नन्ति

Pot. चन्याम् ; Imp. चनानि, जहि, चन्तु, 3 Pers. Plu. घ्नन्तु ; Impf. अघ्ननम्.

255. श्री, Atm takes Guṇa before all terminations and inserts र् before the terminations of third Pers. Plu. Pres., Imp., Impf.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	श्रये	श्रेवहे	श्रेमहे
2nd Pers.	श्रेषे	श्रयाथे	श्रेध्वे
3rd Pers.	श्रेते	श्रयाते	श्रेरते

Third Pers. Plu. Imp. श्रेरताम्
Third Pers. Impf. अश्रेरत.

256. Roots ending in उ take, in the strengthened forms, Vṛiddhi instead of Guṇa before consonantal terminations. नु—नौमि.

257. अद्, जद्, रुद्, स्वप् and स्वप् insert इ before terminations beginning with Consonants other than य; but ई or य before the स् and त् of 2d. and 3rd. Pers. Impf. Par.

`Pres. रोदिमि, स्वपिमि; 3rd Pers. Sing. Impf. अरोदीत् or अरोदत्.

258. ब्रू in its strengthened forms inserts ई before consonantal terminations—ब्रवीमि.

Third Conjugation.

जुहोत्यादि—*Juhoti-Class.*

259. The main feature of this class is that the base is formed by Reduplication, *i.e.* the doubling of the first syllable of the root (*i.e.* that portion of it which ends with a vowel).

260. Reduplication also appears as the characteristic feature of one kind of लिट् in verbs of all classes, which on that account is called the Reduplicated Perfect.

261. Thus तुद् by Reduplication becomes तुतुद्; पत् becomes पपत्; बुध् becomes बुबुध्.

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But in most cases a further change takes place, *viz.*—

a. If the root begins with the second or fourth letter of a varga, the first or third letter is substituted in Reduplication. Thus—

छिद्—चिच्छिद् ; फल्—पफल् ; भिद्—बिभिद्

b. For a letter of the क-वर्ग the corresponding letter of the च-वर्ग is substituted. Thus—

c. च् is substituted for क् or ख् ; ज् for ग् or घ्, and also for ह. कम्—चकम् ; खन्—चखन् ; गम्—जगम् ; हस्—जहस्.

d. If the root begins with more than one Consonant, the first only is reduplicated—

च्यु—चिच्यु ; प्रच्छ्—पप्रच्छ्.

e. If the root begins with a sibilant followed by the first or second letter of a varga, the sibilant is dropped—

स्पर्ध्—पस्पर्ध् ; स्था—तस्था.—But स्तृ—सस्तृ.

f. A radical long vowel is shortened in Reduplication—

धा—दधा ; नी—निनी ; गाह्—जगाह्.

g. Final ए, ऐ, ओ become अ in Reduplication—

Lit of गै—जगौ ; Lit of श्री—शश्री.

h. If not final, ए and ऐ become इ in Redu-
plication; ओ and औ become उ—

सेव—सिषेव.; ढौक्—डुढौक्.

262. न्न becomes ष in the Reduplicated
Perfect (लिट्); it becomes र् in the special tenses
of the जुहोति-class—

भू—Lit बभार; Present बिभर्ति.

263. Further features of the जुहोति-class
are the dropping of the न् in the terminations of
the third Person Plural Pres. and Imp. Par.;
and the substitution of उस् for अन् in the third
Pers. Plu. Impf. Par —हु takes धि in 2nd Pers.
Imp. Par

264. PARASMAIPADA-हु.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	जुहोमि	जुहुव:	जुहुम:
2nd Pers.	जुहोषि	जुहुथ:	जुहुथ
3rd Pers.	जुहोति	जुहुत:	जुह्वति

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	जुहुयाम्	जुहुयाव	जुहुयाम
2nd Pers.	जुहुया:	जुहुयातम्	जुहुयात
3rd Pers.	जुहुयात्	जुहुयाताम्	जुहुयु:

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	छुछवानि	छुछवाव	छुछवाम
2nd Pers.	छुद्धि	छुद्धतम्	छुद्धत
3rd Pers.	छुद्धोत्	छुद्धताम्	छुद्धत

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अछुद्धवम्	अछुद्धव	अछुद्धम
2nd Pers.	अछुद्धो:	अछुद्धतम्	अछुद्धत
3rd Pers.	अछुद्धोत्	अछुद्धताम्	अछुद्धन्

265. ATMANEPADA—भ्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	बिभ्वे	बिभ्ववहे	बिभ्वमहे
2nd Pers.	बिभ्वषे	बिभ्वाथे	बिभ्वध्वे
3rd Pers.	बिभ्वते	बिभ्वाते	बिभ्वते

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	बिभ्वीय	बिभ्वीवहि	बिभ्वीमहि
2nd Pers.	बिभ्वीथा:	बिभ्वीयाथाम्	बिभ्वीध्वम्
3rd Pers.	बिभ्वीत	बिभ्वीयाताम्	बिभ्वीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	विभरै	विभरावै	विभरामै
2nd Pers.	विभृव	विभ्राथाम्	विभृध्वम्
3rd Pers.	विभृताम्	विभ्रातम्	विभृताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अविभ्रि	अविभ्रवहि	अविभ्रमहि
2nd Pers.	अविभृथाः	अविभ्राथाम्	अविभृध्वम्
3rd Pers.	अविभृत	अविभ्रातम्	अविभ्रत

266. The two important roots दा and धा drop the आ of the root in the forms which take no strengthening, so that the bases are दद् and दध् (instead of ददा and दधा). When the ध् of दध् becomes द् or त् owing to Sandhi, the initial द becomes ध्.

a. PARASMAIPADA—दा.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	ददामि	दद्वः	दद्मः
2nd Pers.	ददासि	दत्थः	दत्थ
3rd Pers.	ददाति	दत्तः	ददति

Pot. दद्याम्; Impf. अददाम्, third Pers. Plu. अददुः.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ददानि	ददाव	ददाम
2nd Pers.	देहि (irregular)	दत्तम्	दत्त
3rd Pers.	ददातु	दत्ताम्	ददतु

ATMANEPADA.

Pres. ददे, दत्से, दत्ते; Pot. ददीय; Imp. ददै, दत्स्व; Impf. अददि, अददाः, अदत्त.

b. PARASMAIPADA-धा.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	दधामि	दध्वः	दध्मः
2nd Pers.	दधासि	धत्थः	धत्थ
3rd Pers.	दधाति	धत्तः	दधति

Pot. दध्याम्; Impf अदधाम्. 3rd Pers. Plu. अदधुः.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	दधानि	दधाव	दधाम
2nd Pers	धेहि (irregular)	धत्तम्	धत्त
3rd Pers	दधातु	धत्ताम्	दधतु

ATMANEPADA.

Present—दधत्

	Singular.	Dual.	Plural.
1st Pers.	दधे	दधवहै	दधमहै
2nd Pers.	धत्से	दधाथे	धद्ध्वे
3rd Pers	धत्ते	दधाते	दधते

Pot. दधीय ; Impf. अदधि, अधत्थाः, अधत्त.

Imperative—दधत्

	Singular.	Dual.	Plural.
1st Pers.	दधै	दधावहै	दधामहै
2nd Pers	धत्स्व	दधाथाम्	धद्ध्वम्
3rd Pers.	धत्ताम्	दधाताम्	दधताम्

267. भी optionally shortens its vowel in the weak forms before consonantal terminations. Pres. Par. विभेमि ; Dual विभीवः, विभिवः, विभीतः or विभितः विभियः, विभितः ; Plu. विभीमः or विभिमः, विभीथ or विभिथ, विभ्यति. Pot. विभीयाम् or विभियाम्. Impf. 2nd Pers. Sing. Imp. विभीहि or विभिहि ; Impf. अविभयम्, अविभेः, अविभेत् ; 3rd Pers. Plu. अविभयुः.

268. मा forms the base मिमी before consonantal terminations, मिम before vowel terminations.

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	मिमे	मिमीवहे	मिमीमहे
2nd Pers.	मिमीषे	मिमाथे	मिमीध्वे
3rd Pers.	मिमीते	मिमाते	मिमते

Pot. मिमीय ; Imp. मिमै, मिमीष्व, मिमीताम् ;
Impf. अमिमि.

269. द्रा 'to abandon', in the weak forms, forms
the base जही or जहि before consonantal terminations,
जह् before vowel terminations and also in
Potential. Pres. जहामि, जहासि, जहाति ; जहीव: or
जहिव: etc. ; 3rd Pers. Plu. जहति. Pot. जह्याम्.
Imp. जहानि, जहाहि or जहीहि or जहिहि, जहातु.
Impf. अजहाम्, 3rd Pers. Plu. अजहु:.

Fifth Conjugation.

स्वादि—Su-class.

270. The base is formed by adding to the
root, नु the उ of which takes Guṇa in the strong
forms.

271. The उ of नु is optionally dropped before
व् and म्, unless a conjunct consonant precedes.
Hence 1st. Pers. Plu. Pres. of सु—सुनुमः or
सुन्मः ; but of शक्—शक्नुमः only.

272. In weak forms, the उ of नु, if preceded
by a conjunct consonant, is changed into उव्
before consonantal terminations.

273. The हि of the 2nd Pers. Sing. Imp. is
dropped, unless the उ is preceded by a compound
consonant. Hence सुनु, but शक्नुहि.

274. PARASMAIPADA—सु.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	सुनोमि	सुनुवः or सुन्वः	सुनुमः or सुन्मः
2nd Pers.	सुनोषि	सुनुथः	सुनुथ
3rd Pers.	सुनोति	सुनुतः	सुन्वन्ति

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	सुनुयाम्	सुनुयाव	सुनुयाम
2nd Pers.	सुनुयाः	सुनुयातम्	सुनुयात
3rd Pers.	सुनुयात्	सुनुयाताम्	सुनुयुः

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Imperative—लोट्.

1st Pers.	सुनवानि	सुनवाव	सुनवाम
2nd Pers.	सुनु	सुनुतम्	सुनुत
3rd Pers.	सुनोतु	सुनुताम्	सुन्वन्तु

Imperfect—लङ्.

1st Pers.	असुनवम्	असुनुव or	असुनुम or
		असुन्व	असुन्म
2nd Pers.	असुनो:	असुनुतम्	असुनुत
3rd Pers.	असुनोत्	असुनुताम्	असुन्वन्

ATMANEPADA—सु.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	सुन्वे	सुनुवहे, or	सुनुमहे, or
		सुन्वहे	सुन्महे
2nd Pers.	सुनुषे	सुन्वाथे	सुनुधे
3rd Pers.	सुनुते	सुन्वाते	सुन्वते

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	सुन्वीय	सुन्वीवहि	सुन्वीमहि
2nd Pers.	सुन्वीया:	सुन्वीयावाम्	सुन्वीध्वम्
3rd Pers.	सुन्वीत	सुन्वीयाताम्	सुन्वीरन्

Imperative—लोट्

	Singular.	Dual.	Plural.
1st Pers.	सुनवै	सुनवावहै	सुनवामहै
2nd Pers.	सुतुव	सुन्वाथाम्	सुतुध्वम्
3rd Pers.	सुसुताम्	सुन्वाताम्	सुन्वताम्

Imperfect—लङ्

	Singular.	Dual.	Plural.
1st Pers.	असुन्वि	असुनुवहि or असुन्वहि	असुनुमहि or असुन्महि
2nd Pers.	असुनुथाः	असुन्वाथाम्	असुनुध्वम्
3rd Pers.	असुनुत	असुन्वाताम्	असुन्वत

275. सु substitutes ष्णु for षु in all special tenses. Pres. ष्णोमि; Pot. ष्णुयाम्; Imp. ष्णवानि, ष्णु, ष्णोतु; Impf. अष्णवम्.

Seventh Conjugation.

रुधादि—*Rudh-class.*

276. The base is formed by inserting before the final consonant न in the strong forms and न् in the weak forms; thus from रुध्—रुणधि and रुन्धः.

277. PARASMAIPADA—युज्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	युनज्मि	युञ्ज्वः	युञ्ज्मः
2nd Pers.	युनज्सि	युङ्क्थः	युङ्क्थ
3rd Pers.	युनक्ति	युङ्क्तः	युञ्जन्ति

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st ers.P	युञ्ज्याम्	युञ्ज्याव	युञ्ज्याम
2nd Pers.	युञ्ज्याः	युञ्ज्यातम्	युञ्ज्यात
3rd Pers.	युञ्ज्यात्	युञ्ज्याताम्	युञ्ज्युः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	युनजानि	युनजाव	युनजाम
2nd Pers.	युङ्ग्धि	युङ्क्तम्	युङ्क्त
3rd Pers.	युनक्तु	युङ्क्ताम्	युञ्जन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अयुनजम्	अयुञ्ज्व	अयुञ्ज्म
2nd Pers.	अयुनक्	अयुङ्क्तम्	अयुङ्क्त
3rd Pers.	अयुनक्	अयुङ्क्ताम्	अयुञ्जन्

278. ATMANEPADA—रुध्

Present—लट्:

	Singular.	Dual.	Plural.
1st Pers.	रुन्धे	रुन्ध्वहे	रुन्ध्महे
2nd Pers.	रुन्त्से	रुन्धाथे	रुन्ध्वे
3rd Pers.	रुन्धे	रुन्धाते	रुन्धते

Potential—लिङ्:

	Singular.	Dual.	Plural.
1st Pers.	रुन्धीय	रुन्धीवहि	रुन्धीमहि
2nd Pers.	रुन्धीथाः	रुन्धीयाथाम्	रुन्धीध्वम्
3rd Pers.	रुन्धीत	रुन्धीयाताम्	रुन्धीरन्

Imperative—लोट्:

	Singular.	Dual.	Plural.
1st Pers.	रुणधै	रुणधावहै	रुणधामहै
2nd Pers.	रुन्त्स्व	रुन्धाथाम्	रुन्द्धम्
3rd Pers.	रुन्धाम्	रुन्धाताम्	रुन्धताम्

Imperfect—लङ्:

	Singular.	Dual.	Plural.
1st Pers.	अरुन्धि	अरुन्ध्वहि	अरुन्ध्महि
2nd Pers.	अरुन्धाः	अरुन्धाथाम्	अरुन्ध्वम्
3rd Pers.	अरुन्ध	अरुन्धाताम्	अरुन्धत

279. The original nasal of a root is dropped in forming the base—thus from रुध्—रुणधि रुणधि.

Eighth Conjugation.

तनादि—*Tan-class.*

280. The base is formed by adding उ to the root; in the strong forms the उ takes Guṇa.

281. The उ is optionally dropped before व्
and म् if not preceded by a conjunct consonant.
In the weak forms उ, if preceded by a conjunct
consonant, is changed to उव् before terminations
beginning with a vowel; to व् in other cases.
The हि of the 2nd Pers. Sing. Imp. is dropped
after उ not preceded by a conjunct consonant.

282. PARASMAIPADA—तन्.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	तनोमि	तनुवः or तन्वः	तनुमः or तन्मः
2nd Pers.	तनोषि	तनुथः	तनुथ
3rd Pers.	तनोति	तनुतः	तन्वन्ति

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	तनुयाम्	तनुयाव	तनुयाम
2nd Pers.	तनुयाः	तनुयातम्	तनुयात
3rd Pers.	तनुयात्	तनुयाताम्	तनुयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	तनवानि	तनवाव	तनवाम
2nd Pers.	तनु	तनुतम्	तनुत
3rd Pers.	तनोतु	तनुताम्	तन्वन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अतनवम्	अतनुव or, अतन्व	अतनुम or अतन्म
2nd Pers.	अतनोः	अतनुतम्	अतनुत
3rd Pers.	अतनोत्	अतनुताम्	अतन्वन्

ATMANEPADA—तनु.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	तन्वे	तनुवहे or तन्वहे	तनुमहे or तन्महे
2nd Pers.	तनुषे	तन्वाथे	तनुध्वे
3rd Pers.	तनुते	तन्वाते	तन्वते

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st. Pers.	तन्वीय	तन्वीवहि	तन्वीमहि
2nd Pers.	तन्वीयाः	तन्वीयाथाम्	तन्वीध्वम्
3rd Pers.	तन्वीत	तन्वीयाताम्	तन्वीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	तनवै	तनवावहै	तनवामहै
2nd Pess.	तनुष्व	तन्वाथाम्	तनुध्वम्
3rd Pers.	तनुताम्	तन्वाताम्	तन्वताम्

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अतन्वि	अतन्वहि or	अतनुमहि or
		अतन्वहि	अतन्महि
2nd Pers.	अतनुथाः	अतन्वाथाम्	अतनुध्वम्
3rd Pers.	अतनुत	अतन्वाथाम्	अतन्वत

283. कृ takes for its strong base करो, its weak base कुरु. The final उ of कुरु is dropped before terminations beginning with य or म्, and in Potential Par.

PARASMAIPADA—कृ.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	करोमि	कुर्वः	कुर्मः
2nd Pers.	करोषि	कुरुथः	कुरुथ
3rd Pers.	करोति	कुरुतः	कुर्वन्ति

Pot. कुर्याम्; Imp. करवाणि, कुरु, करोतु ; Impf. अकरवम्, अकरोः, अकरोत्.

Pres. Atm. कुर्वे, कुर्वहे, कुरुते. Pot. कुर्वीय; Imp. करवै, कुरुष्व, कुरुताम्; Impf. अकुर्वि.

Ninth Conjugation.

क्र्यादि—*Kri-class.*

284. The base is formed by adding ना to the root. In the weak forms ना becomes न् before terminations beginning with a vowel, नी before terminations beginning with a consonant.

285. Roots ending in a consonant form the 2nd Pers. Sing. Imp. Par. in आन instead of हि—सुपाण from सुप्.

286. PARASMAIPADA—क्री.

Present—लट्:

	Singular.	Dual.	Plural.
1st Pers.	क्रीणामि	क्रीणीव:	क्रीणीम:
2nd Pers.	क्रीणासि	क्रीणीथ:	क्रीणीथ
3rd Pers.	क्रीणाति	क्रीणीत:	क्रीणन्ति

Potential—लिङ्:

	Singular.	Dual.	Plural.
1st Pers.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम
2nd Pers.	क्रीणीया:	क्रीणीयातम्	क्रीणीयात
3rd Pers.	क्रीणीयात्	क्रीणीयाताम्	क्रीणीयु:

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणानि	क्रीणाव	क्रीणाम
2nd Pers.	क्रीणीहि	क्रीणीतम्	क्रीणीत
3rd Pers.	क्रीणातु	क्रीणीताम्	क्रीणन्तु

Imperfect—लङ्.

	Singular.	Dual.	Plural.
1st Pers.	अक्रीणाम्	अक्रीणीव	अक्रीणीम
2nd Pers.	अक्रीणाः	अक्रीणीतम्	अक्रीणीत
3rd Pers.	अक्रीणात्	अक्रीणीताम्	अक्रीणन्

ATMANEPADA—क्री.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणे	क्रीणीवहे	क्रीणीमहे
2nd Pers	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
3rd Pers.	क्रीणीते	क्रीणाते	क्रीणते

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers	क्रीणीय	क्रीणीवहि	क्रीणीमहि
2nd Pers.	क्रीणीथाः	क्रीणीयाथाम्	क्रीणीध्वम्
3rd Pers.	क्रीणीत	क्रीणीयाताम्	क्रीणीरन्

Imperative—क्रीङः

	Singular.	Dual.	Plural.
1st Pers.	क्रीणै	क्रीणावहै	क्रीणामहै
2nd Pers.	क्रीणीष्व	क्रीणाथाम्	क्रीणीध्वम्
3rd Pers.	क्रीणीताम्	क्रीणाताम्	क्रीणताम्

Imperfect—लङः

	Singular.	Dual.	Plural.
1st Pers.	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
2nd Pers.	अक्रीणीथाः	अक्रीणाथाम्	अक्रीणीध्वम्
3rd Pers.	अक्रीणीत	अक्रीणाताम्	अक्रीणत

287. The penultimate nasal of a root is dropped in forming the base ; thus from यम्—यच्छामि, यच्छीमः ; from बन्ध्—बध्नामि etc.

288. Certain roots such as भू, पू, लू, and all roots in ह्, shorten their vowel :—

पुनामि ; लुनामि ; स्तृणामि.

289. ग्रह् substitutes गृह् for ग्रह्—गृह्णामि ; गृह्णीयाम् ; गृह्णानि, गृह्णान्, गृह्णातु ; अग्रह्णाम्.

290. ज्ञा substitutes जा for ज्ञा—जानामि ; जानीयाम् etc.

General Tenses and Moods.
Intermediate—ए.

291. In the general Tenses and Moods—as also in the formation of some verbal derivatives such as the Infinitive and certain Participles—the vowel इ is in many cases inserted between the root and the termination. Thus *e.g.* the root विद् forms the 1st Pers. Plu. लिट्.—विविदि-म; the 3rd Pers. Sing. लट्.—वेदि-ष्यति; the Infinitive वेदि-तुम्. Roots, which take the intermediary इ regularly, are called सेट् roots; those which do not take it are called अनिट् roots; while the term वेट् 'optionally अनिट्' is applied to roots which may or may not take the इ.

292. The majority of roots belong to the सेट् class. To the अनिट् class there belong most monosyllabic roots ending in vowels, and about one hundred roots ending in consonants (यज्, पच्, मुच् etc.). A small number of roots (such as स्यन्द्, मज्ज्, गह्) are optionally अनिट्.

293. The rules for the formation of the general Tenses and Moods apply to verbs of all the ten Conjugations alike. The distinction of special bases, which is characteristic of the

special Tenses and Moods, is not maintained.
Verbs of the 10th Conjugation—चुरादि—however,
preserve the characteristic चय in the general tenses
also (except in लुङ्, and the Par. of चामिधि-विङ्).

Perfect Tense—लिट्.

294. This Tense is formed either by Reduplication, or in a 'periphrastic' way (about which see Rule 327).

295. Monosyllabic roots beginning with consonants or the vowels च घा, इ उ and ऋ— provided these vowels be followed by one consonant only — take the Reduplicated Perfect. घाम्, however, takes the Periphrastic Perfect only. Monosyllabic roots beginning with a long vowel (except घा), or a short vowel (except च) followed by more than one consonant, all roots of more than one syllable, all roots of the tenth class, and derivative verbs (such as Causatives) take the Periphrastic Perfect. उष्, विद्, घाग्र, मी, ङी, घू, इ and दरिद्रा form both the Perfects.

Reduplicated Perfect.

296. Reduplication is effected according to the general principles given in Rules 260 ff. But the following additional rules have to be noted.

297. Initial आ undergoes no change. Initial अ, followed by one consonant only, is changed to आ—

Perfect base of आप्—आप् ; of अस्—आस्.

298. Roots beginning with अ followed by more than one Consonant, and roots beginning with ऋ, reduplicate by means of आन्—

Perf. base of अञ्ज्—आनञ्ज् ; of ऋछ्—आनर्छ्.

299. Roots beginning with इ contract the reduplicative इ with the इ of the root into ई ; but if the इ of the root takes Guṇa or Vṛiddhi, य् is inserted between Reduplication and root. Thus from इट्—ईट् (3rd Pers. Plu.) and इयेय (1st Pers. Sing.).

300. वच्, वद्, वप्, वस्, वह् form the Reduplication by means of उ ; स्वप् by means of सु ; यज् by means of इ ; and वप् by means of वि. Thus 1st Pers. Sing —उवाच, उवाद, उवाप, उवास, उवाह, सुष्वाप, इयाज, विव्याध.

301. The Personal Terminations (तिङ्) of लिट् are as follows—

Parasmaipada.

	Singular.	Dual.	Plural.
1st Pers.	अ	व	म
2nd Pers.	थ	अथुम्	अ
3rd Pers.	अ	अतुम्	उस्

Atmanepada.

	Singular.	Dual.	Plural.
1st Pers.	ए	वहे	महे
2nd Pers.	से	आथे	ध्वे
3rd Pers.	ए	आते	इरे

302. Before the terminations of the Singular Parasmaipada the base is strengthened as follows—

(*a*) Final इ, ई, उ, ऊ, ऋ, ॠ take Guṇa or Vṛiddhi in 1st Pers. Sing., Guṇa only in 2nd Pers. Sing., Vṛiddhi only in 3rd Pers. Sing. Thus from नी—निनय or निनाय; निनेथ; निनाय.

From सु—तुष्टाव or तुष्टव; तुष्टोथ; तुष्टाव.

From कृ—चकार or चकर; चकर्थ; चकार.

(*b*) इ,उ, ऋ followed by one Consonant take Guṇa in the three Persons Singular—

भिद्	...	बिभेद; बिभेदिथ; बिभेद.
तुद्	...	तुतोद; तुतोदिथ; तुतोद.
कृम्	...	चकर्प; चकर्पिथ; चकर्प.

(*c*) अ followed by one Consonant is optionally lengthened in 1st Pers. Sing.; necessarily lengthened in 3rd Pers. Sing.; remains unchanged in 2nd Pers. Sing.

पच—पपच or पपाच ; पपक्थ ; पपाच.

303. *a.* Between the consonantal terminations (थ, व, म, से, वहे, महे) and the base most roots, whether सेट् or अनिट्, insert an इ ; thus—

2nd Pers. Sing. of भिद् and तुद्—विभिदिथ ; ततोदिथ. 1st Pers. Plu.—बिभिदिम ; तुतुदिम.

b. The eight roots क्र, स्र, ह, द, द्रु, नु, स्तु, सु do not take the intermediate इ ; hence—चकर्थ ; चक्रम ; दुद्रोथ, दुद्रुम.

c. Most monosyllabic roots in ऋ do not take the इ before थ ; thus from स्मृ—सस्मर्थ.

d. Optionally अनिट् roots may or may not insert the इ ; thus—सस्यन्दिथे or सस्वन्से.

e. अनिट् roots ending in vowels (except ऋ) or containing the vowel अ may or may not insert the इ before थ ; thus नी—निनेथ or निनयिथ ; जन्—जघनिथ or जघन्थ.

304. There are certain important rules of internal Sandhi as to the mode in which the Personal Terminations are joined to लिट् bases. The chief are as follows—

a. Before vowel terminations ए and ई when preceded by one consonant change to य् ; when preceded by more than one consonant, to इय् ;

thus 3rd Pers. Plu. of नौ—निन्यु: ; of धी—विधियु:.

ड and ङ change to उव् throughout. Thus from पू—पुपुवु:.

b. ऋ when preceded by *one consonant* changes to र ; when preceded by more than one, to अर् Thus from घ्र—दध्रु: ; from स्मृ—सस्मरु: . ऋ mostly changes to अर्. Thus from कृ—चकरु:.

c. The ए, ऐ, औ and औ which appear as the Guna and Vriddhi of इ, ई, उ, ऋ, change to अय, आय्, अव्, आव्.

Thus from निने and निनै (strong लिट् base of नी)—1st Pers. Sing. निनय and निनाय ; from तुष्टे or तुष्टौ (स्तु)—तुष्टव or तुष्टाव.

305. The Sandhi changes undergone by final consonants of the लिट् base, when coming into contact with consonantal terminations, are of very various kinds and are best learned by practice.

306. लिट् of भिद्, तुद्, नी, ह्.

	Parasmaipada.	Atmanepada.
	Singular.	Singular.
1st Pers.	बिभेद	बिभिदे
2nd Pers.	बिभेदिथ	बिभिदिषे
3rd Pers.	बिभेद	बिभिदे

	Dual.	Dual.
1st Pers	बिभिदिव	बिभिदिवहे
2nd Pers.	बिभिदथुः	बिभिदाथे
3rd Pers.	बिभिदतुः	बिभिदाते

	Plural.	Plural.
1st Pers.	बिभिदिम	बिभिदिमहे
2nd Pers.	बिभिद	बिभिदिध्वे
3rd Pers.	बिभिदुः	बिभिदिरे

	Parasmaipada.	Atmanepada.
	Singular.	Singular.
1st. Pers.	तुतोद	तुतुदे
2nd Pers.	तुतोदिथ	तुतुदिषे
3rd Pers.	तुतोद	तुतुदे
	Dual.	Dual
1st Pers.	तुतुदिव	तुतुदिवहे
2nd Pers.	तुतुदथुः	तुतुदाथे
3rd Pers.	तुतुदतुः	तुतुदाते

	Plural.	Plural.
1st Pers.	तुतुदिम	तुतुदिमहे
2nd Pers.	तुतुद	तुतुदिध्वे
3rd Pers.	तुतुदुः	तुतुदिरे

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. निनाय or निनय	निन्ये
2nd Pers. निनयिथ or निनेथ	निन्यिषे
3rd Pers. निनाय	निन्ये
Dual.	Dual.
1st Pers. निन्यिव	निन्यिवहे
2nd Pers. निन्ययु:	निन्याथे
3rd Pers. निन्यतु:	निन्याते
Plural.	Plural.
1st Pers. निन्यिम	निन्यिमहे
2nd Pers. निन्य	निन्यिध्वे
3rd Pers. निन्यु:	निन्यिरे

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. चकार or चकर	चक्रे
2nd Pers. चकर्थ	चकृषे
3rd Pers. चकार	चक्रे
Dual.	Dual.
1st Pers. चकृव	चकृवहे
2nd Pers. चक्रथु:	चकृषे
3rd Pers. चक्रतु:	चक्राते

Plural.		Plural.
1st Pers. चक्रम		चक्रमहे
2nd Pers. चक्र		चक्रद्वे
3rd Pers. चक्रुः		चक्रिरे

307. Certain roots weaken the लिट् base in a special way in the weak forms (i.e. all forms except Singular Par.).

308. Roots in आ, ए, ऐ, ओ drop the final vowel in all weak forms and also optionally before the termination 2nd Pers. Sing. Par., if इ is prefixed to it. In the 1st and 3rd Pers. Sing. Par. the final vowel and the termination अ combine into औ.

Thus लिट् of दा—

Parasmaipada.		Atmanepada.
Singular.		Singular.
1st Pers. ददौ		
2nd Pers. ददाथ or ददिथ		ददे
3rd Pers. ददौ		ददिषे
		ददे
Dual.		Dual.
1st Pers. ददिव		ददिवहे
2nd Pers. ददथुः		ददाथे
3rd Pers. ददतुः		ददाते

	Plural.		Plural.
1st Pers.	ददिम		ददिमहे
2nd Pers.	दद		ददिध्वे
3rd Pers.	ददुः	.	ददिरे

गै—जगौ, चगाय or जगिथ, जगौ, etc.

309. Roots which contain the vowel अ between two simple consonants and which reduplicate the initial consonant unchanged, drop the Reduplication and change the अ to ए in all weak forms, as also in 2nd Pers. Sing. Par., if there is the intermediary इ. Hence लिट् of तन्—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	ततान or ततन	तेनिव	तेनिम
2nd Pers.	ततन्थ or तेनिथ	तेनथुः	तेन
3rd Pers.	ततान	तेनतुः	तेनुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	तेने	तेनिवहे	तेनिमहे
2nd Pers.	तेनिषे	तेनाथे	तेनिध्वे
3rd Pers.	तेने .	तेनाते	तेनिरे

From पत्—पपात, पेतिथ etc.

310. भज् and तृ form लिट् in the same way.

भञ्ज् 3rd Pers. Sing. Par. बभाञ्ज, Du. भेजतुः, Plu. भेजुः ; 3rd Pers. Sing. Atm.—भेजे, Plu. भेजिरे.

तृ—3rd Pers. Sing. Par. ततार, Du. तेरतुः, Plu. तेरुः.

311. Certain other roots form their लिट् either regularly, or like तृ. Thus—राज्—रराज ; रराजतुः or रेजतुः ; रराजुः or रेजुः.

312. गम्, हन्, जन्, and खन् drop their radical vowel in the weak forms ; the ह् of हन् is changed to घ् . Thus लिट् of गम्—

Parasmaipada.

	Singular.	Dual.	Plural.
1st Pers.	जगाम or जगम	जग्मिव	जग्मिम
2nd Pers.	जगम्थ.or जगमिथ	जग्मथुः	जग्म
3rd Pers.	जगाम	जग्मतुः	जग्मुः

Atm. (after certain Prepositions) जग्मे, 3rd Pers. Plu. जग्मिरे.

हन्—जघान or जघन, जघ्नथ or जघनिथ, जघान ; जघ्निव, etc.

जन् Atm.—जज्ञे.

313. वच्यम् (which is used as the लिट् of वद्) similarly drops its vowel in the weak forms— Plural जूचिम, जूच, जूचुः.

314. वच्, वद्, वप्, वम्, वस् वह् (besides taking
ड for व in Reduplication ; see Rule 300), in the
weak forms, excepting 2nd Pers. Sing. Par.,
substitute उ for the व of the root and then
contract the two उ into ऊ.

PARASMAIPADA—वच्.

	Singular.	Dual.	Plural.
1st Pers.	उवाच or उवच	ऊचिव	ऊचिम
2nd Pers.	उवक्थ or उवचिथ उचयु:.		ऊच
3rd Pers.	उवाच	ऊचतु:	ऊचु:

315. Analogously स्वप् forms सुष्वाप, सुषुपतु:, सुषुपु:

316. वञ्च् in Lit has the strong base द्वाञ्च् or
द्र्याञ्च्, and the weak base ईद्ञ्—द्राञ्च् ; 3rd Pers.
Plu. Par. ईचु:, Atm. ईजिरे.

317. व्यध् forms विव्याध ; विविधतु:, विविधु:.

318. यभ् in the weak forms substitutes भह
for र—ययाच, यभ्चतु:, यभ्चु:.

319. The reduplicated लिट् of भू is as follows—

PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	बभूव	बभूविव	बभूविम
2nd Pers.	बभूविथ	बभूवयु:	बभूव
3rd Pers.	बभूव	बभूवत:	बभूवु:

320. अम् (आदि) forms the निट् base आनम्—
1st Pers. Sing. Atm. आनमे.

321. जि forms जिगाय ; Atm. (after certain Prepositions) जिग्ये.

चि forms चिकाय or चिचाय ; Atm. चिक्ये or चिच्ये.

322. दृश् and सृज् form 2nd Pers. Sing. Par. either ददर्शिथ and ससर्जिथ, or दद्रष्ट and सस्रष्ट.

323. ह्वे forms जुहाव ; Atm. जुहुवे.

324. वे forms its Lit either regularly—ववौ, 3rd Pers. Plu. वबुः, or uses the strong base उवय् and the weak base ऊय् or ऊव्—3rd Pers. Sing. Par. उवाय ; 3rd Pers. Du. ऊवतुः or ऊयतुः ; 3rd Pers. Plu. ऊवुः.

325. A लिट् form आह appears in the following five Persons—Sing. 2nd Pers. and 3rd Pers.—आत्थ, आह ; Du. 2nd Pers. and 3rd Pers.—आहथुः, आहतुः ; Plu. 3rd Pers.—आहुः. These forms have the sense of the Present Tense and may be substituted for the corresponding Present forms of ब्रू i.e. ब्रवीति etc.

326. विद् (अदादि) forms the Lit विवेद. The following forms of this verb are लिट् in formation (although without Reduplication), but Present in meaning—'I know' etc.

	Singular.	Dual.	Plural.
1st Pers.	वेद	विद्व	विद्म
2nd Pers.	वेत्थ	विदयुः	विद
3rd Pers.	वेद	विदतुः	विदुः

Periphrastic Perfect.

327. This Perfect is formed by joining the termination आम् to the root and by adding to the base thus formed the Reduplicated Perfect Par. of आम् or भू, or the Red. Perf. Par. or Atm. of क.

328. As to which verbs take the Periphrastic Perfect, see Rule 295. आम् and भू are used after Par. as well as Atm. Verbs; क Par. after Par. Verbs, क Atm. after Atm. Verbs. Thus—

उन्द् Par.—उन्दामास or उन्दांबभूव or उन्दांचकार.

ईङ् Atm.—ईडामास or ईडांबभूव or ईडांचक्रे.

329. Before आम् a final vowel of a root or a short vowel followed by one Consonant only takes Guṇa. Thus ऋोम उप्—ओपामास etc. विद् is an exception—विदांचकार.

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330.   **चास्,** Atm.

	Singular.	Singular.	Singular.
1st Pers.	चासामास	चासांबभूव	चासांचक्रे
2nd Pers.	चासामासिच	चासांबभूविथ	चासांचक्रषे
3rd Pers.	चासामास	चासांबभूव	चासांचक्रे
	Dual.	Dual.	Dual.
1st Pers.	चासामासिव	चासांबभूविव	चासांचक्रवहे
2nd Pers.	चासामासथुः	चासांबभूवयुः	चासांचक्राथे
3rd Pers.	चासामासतुः	चासांबभूवतुः	चासांचक्राते
	Plural.	Plural.	Plural.
1st Pers.	चासामासिम	चासांबभूविम	चासांचक्रमहे
2nd Pers.	चासामास	चासांबभूव	चासांचक्रध्वे
3rd Pers.	चासामासुः	चासांबभूवुः	चासांचक्रिरे

331.   The roots भी भी भृ and चु take Reduplication before चाम्—

बिभयांचकार, बिभरांचकार *etc.*

Aorist—लुङ्.

332.   The Aorist takes the augment **च्,** in the same way as the Imperfect (लङ्)

333. The Personal Terminations are the same as in the Imperfect ; some तुङ् forms take उस्, instead of पन्, in 3rd Pers. Plu. Par.

334. There are two main classes of तुङ् formations. In the first class the Personal Terminations are added to the root either immediately or after an intermediate च. In the second class a letter of the कष group (Sibilants) is inserted between the root and the terminations. Of the first class three varieties have to be distinguished, and four of the second class. Some roots form their तुङ् in one way only ; others in several.

FIRST CLASS.

AORISTS WITHOUT AN INTERMEDIATE SIBILANT.

First Form.

335. The terminations are added to the root immediately. The termination of the 3rd Pers. Plu. is उस्, before which a final vowel of the root is dropped. The Parâsmaipada terminations only are used.

<center>दा—लुङ्</center>

	Singular.	Dual.	Plural.
1st Pers.	अदाम्	अदाव	अदाम
2nd Pers.	अदाः	अदातम्	अदात
3rd Pers	अदात्	अदाताम्	अदुः

336. भू takes the termination अन् in 3rd Pers. Plural, and (as in लिट्) changes its ऊ into उव् before vowel terminations.

	Singular.	Dual.	Plural.
1st Pers.	अभूवम्	अभूव	अभूम
2nd Pers.	अभूः	अभूतम्	अभूत
3rd Pers.	अभूत्	अभूताम्	अभूवन्

Second Form.

337. अ is added to the root before the Personal Terminations. This अ is dropped before terminations beginning with अ; it is lengthened before व् and म्.

338. Before the added अ a final ऋ or ॠ of the root takes Guṇa; thus from सृ — असरत्. दृग् also forms अदर्शम्.

This form generally is Parasmaipada.

Parasmaipada—सिच्

	Singular.	Dual.	Plural.
1st Pers.	अचिचम्	अचिचाव	अचिचाम
2nd Pers.	अचिच:	अचिचतम्	अचिचत
3rd Pers.	अचिचत्	अचिचताम्	अचिचन्

Third Form.

339.   य is added to the root before the Per-
sonal Terminations, and the root takes a peculiar
Reduplication subject to complicated rules. The
reduplicative Vowel is, in many cases, leng-
thened. This form of लुङ् is taken by Verbs of
the tenth class and Causatives; also by some
other roots.

The following is an example of this लुङ् after
a causative base—मोचय from मुच्

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	अमूमुचम्	अमूमुचाव	अमूमुचाम
2nd Pers.	अमूमुच:	अमूमुचतम्	अमूमुचत
3rd Pers.	अमूमुचत्	अमूमुचताम्	अमूमुचन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अभूसुचे	अभूसुचावहि	अभूसुचामहि
2nd Pers.	अभूसुचयाः	अभूसुचेयाम्	अभूसुचध्वम्
3rd Pers.	अभूसुचत	अभूसुचेताम्	अभूसुचन्त

SECOND CLASS.

AORISTS WITH AN INTERMEDIATE SIBILANT.

Fourth Form.

340. This form takes the following termina-
tions—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	सम्	साव	साम
2nd Pers.	सः	सतम्	सत
3rd Pers.	सत्	सताम्	सन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सि	सावहि	सामहि
2nd Pers.	सयाः	साधाम्	सध्वम्
3rd Pers.	सत	साताम्	सन्त

341. Before these terminations the vowel of the root remains unchanged.

342. This form of नुङ् is taken by few verbs only.

Parasmaipada—दिग्ः

	Singular.	Dual.	Plural.
1st Pers.	अदिचम्	अदिचाव	अदिचाम
2nd Pers.	अदिचः	अदिचतम्	अदिचत
3rd Pers.	अदिचत्	अदिचताम्	अदिचन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अदिचि	अदिचावचि	अदिचामचि
2nd Pers.	अदिचयाः	अदिचायाम्	अदिचध्वम्
3rd Pers.	अदिचत	अदिचाताम्	अदिचन्त

दुह्—अधुचम्; Atm. अधुचि.

Fifth Form.

343. The Personal Terminations are as follows—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	मम	व	म
2nd Pers.	मीः	त्राम्	त
3rd Pers.	मीग	त्राम्	पः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सि	खहि	महि
2nd Pers.	खाः	साथाम्	ध्वम्
3rd Pers.	स्त	साताम्	सत

344. The final consonants of the roots combine with the initial letters of the terminations in various ways, according to the rules of Internal Sandhi—thus वच्—अवाचीत् ; प्रच्छ्—अप्राक्षीत् ; भज्—अभाक्षीत् ; रध्—अरौत्सीत् ; कृष्—अकार्षीत् ; वस्—अवात्सीत् ; वह्—अवाक्षीत् ; दह्—अधाक्षीत् (2nd Pers. Plu. अदाग्ध) मन् Atm.—अमंस्त.

345. ध्वम् becomes ढ्वम् after vowels (except अ and आ) and र्. Thus from नी—अनेढ्वम् ; from कृ—अकृढ्वम्.

346. The vowel of the root takes Vṛiddhi in Parasmaipada—

जि—अजैषीत् ; नी—अनैषीत् ; चु—अचौषीत् ; भिद्—अभैत्सीत्.

Final इ ई उ and ऋ take Guṇa in Atmanepada—

नी—अनेष्ट ; चु—अचोष्ट.

AORIST.

Parasmaipada—नी.

	Singular.	Dual.	Plural.
1st Pers.	अनैषम्	अनैष्व	अनैष्म
2nd Pers.	अनैषीः	अनैष्टम्	अनैष्ट
3rd Pers.	अनैषीत्	अनैष्टाम्	अनैषुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अनेषि	अनेष्वहि	अनेष्महि
2nd Pers.	अनेष्ठाः	अनेषाथाम्	अनेढ्वम्
3rd Pers.	अनेष्ट	अनेषाताम्	अनेषत

Parasmaipada—कृ.

	Singular.	Dual.	Plural.
1st Pers.	अकार्षम्	अकार्ष्व	अकार्ष्म
2nd Pers.	अकार्षीः	अकार्ष्टम्	अकार्ष्ट
3rd Pers.	अकार्षीत्	अकार्ष्टाम्	अकार्षुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अकृषि	अकृष्वहि	अकृष्महि
2nd Pers.	अकृथाः	अकृषाथाम्	अकृढ्वम्
3rd Pers.	अकृत	अकृषाताम्	अकृषत

347. दृग्, यज् and स्मृ substitute रा for
पार्—पठाघाम्; यस्माषम्; यस्राषम्.

348. दा, धा and स्था substitute इ for आ before the Atm. terminations—दा 1st Pers. Sing. Atm. यदिधि, 3rd Pers. यदित.

Sixth Form

349. This form takes the same terminations as the fifth form but prefixes to them an इ. The स् of the 2nd and 3rd Pers. Sing. Par. is dropped. The terminations then are as follows—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	इयम्	इव	इम
2nd Pers.	ई:	इटम्	इट
3rd Pers.	ईत्	इटाम्	इयु:

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	इयि	इवहि	इमहि
2nd Pers.	इठाः	इयाथाम्	इध्वम्
3rd Pers.	इष्ट	इयातम्	इमत

350. The vowel of the root in most cases takes Vriddhi or Guṇa—नु—चलाविषम्, 3rd Pers. चलावीत्; Atm. चलयिष्ट. बुध्—घबोधिषम्.

AORIST.

Parasmaipada—बुध्.

	Singular.	Dual	Plural
1st Pers.	अबोधिषम्	अबोधिष्व	अबोधिष्म
2nd Pers.	अबोधी:	अबोधिष्टन्	अबोधिष्ट
3rd Pers.	अबोधीत्	अबोधिष्टाम्	अबोधिषु:

ATMANEPADA.

	Singular.	Dual	Plural
1st Pers.	अबोधिषि	अबोधिष्वहि	अबोधिषहि
2nd Pers.	अबोधिष्ठा:	अबोधिषाथाम्	अबोधिद्ढुम्
3rd Pers.	अबोधिष्ट	अबोधिषाताम्	अबोधिषत

Seventh Form.

351. The terminations are those of the sixth form with an स् prefixed. The Parasmaipada only is used. The terminations are as follows—

	Singular.	Dual	Plural
1st Pers.	सिषम्	सिष्व	सिष्म
2nd Pers.	सी:	सिष्टम्	सिष्ट
3rd Pers.	सीत्	सिष्टाम्	सिषु:

352. This form is taken by a few roots in षा, and by नम् यम् and रम्.

PARASMAIPADA—तम्.

	Singular.	Dual.	Plural.
1st Pers.	अरंसिषम्	अरंसिष्व	अरंसिष्म
2nd Pers.	अरंसीः	अरंसिष्टम्	अरंसिष्ट
3rd Pers.	अरंसीत्	अरंसिष्टाम्	अरंसिषुः

Simple Future—लृट्.

353. This Future is formed by adding to the root the suffix स्य, or—in the case of सेट् verbs—इष्य. To the base thus formed the terminations of the Present are joined ; the अ of स्य or इष्य being lengthened before म् and व्, and dropped before vowels.

354. Final vowels, and short medial vowels followed by one Consonant only, take Guṇa.

Thus from इ—एष्यामि ; from भू—भविष्यामि ; from कृ—करिष्यामि ; from बुध्—भोत्स्ये.

355. A number of Verbs form the Future with as well as without the intermediate इ. Thus from ग्रह्—ग्रहीष्यामि or ग्रहिष्यामि.

356. The अय of Verbs of the 10th Conjugation, Causatives etc. is retained, but the final अ is dropped. Thus from चुर् (चोरय)—चोरयिष्यामि.

357. PARASMAIPADA—भू

	Singular.	Dual.	Plural.
1st Pers.	भविष्यामि	भविष्यावः	भविष्यामः
2nd Pers.	भविष्यसि	भविष्यथः	भविष्यथ
3rd Pers.	भविष्यति	भविष्यतः	भविष्यन्ति

ATMANEPADA—लभ्

	Singular.	Dual.	Plural.
1st Pers.	लप्स्ये	लप्स्यावहे	लप्स्यामहे
2nd Pers.	लप्स्यसे	लप्स्येथे	लप्स्यध्वे
3rd Pers.	लप्स्यते	लप्स्येते	लप्स्यन्ते

358. दृश्, यज्, सृज् form द्रक्ष्यामि, यक्ष्यामि, स्रक्ष्यामि.

वस् forms वत्स्यामि; यभ्—यप्स्यामि; नग्—नङ्क्ष्यामि.

Periphrastic Future—लुट्

359. This Future is formed by adding to the Nominative Singular of a noun of agency formed from the root by means of the suffix तृ, the Present of the verb अस् (to be), in the First and Second Persons. In the Third Persons the Nominative forms of the noun of agency (Sing. Du. and Plu.) are used without अस्.

360. Before त the final vowel of a root, or a
penultimate short vowel, takes Guṇa. Thus from
कृ—कर्तास्मि (कर्ता being the Nom. Sing. of कर्तृ,
formed from कृ by means of तृ); नी—नेतास्मि ;
भू—भविताहमि.

361. A limited number of Verbs only form a
Future of this kind (in addition to the simple
Future).

362. PARASMAIPADA—दा.

	Singular.	Dual.	Plural.
1st Pers.	दातास्मि	दातास्वः	दातास्मः
2nd Pers.	दातासि	दातास्थः	दातास्थ
3rd Pers.	दाता	दातारौ	दातारः

ATMANEPADA—दा.

	Singular.	Dual.	Plural.
1st Pers.	दाताहे	दातास्वहे	दातास्महे
2nd Pers.	दातासे	दातासाथे	दाताध्वे
3rd Pers.	दाता	दातारौ	दातारः

Conditional—छङ्.

363. This Mood is formed by adding, as in the
Simple Future, स्य to the root—which takes the
Augment अ and the terminations of the Imper-

fect. The root takes Guṇa as in the Future.
Thus from भू—अभविष्यम्; from पच्—अपच्ष्यम्; from
वस्—अवत्स्यम्; from दृग्—अद्रक्ष्यम्.

364. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	अभविष्यम्	अभविष्याव	अभविष्याम्
2nd Pers.	अभविष्यः	अभविष्यतम्	अभविष्यत
3rd Pers.	अभविष्यत्	अभविष्यताम्	अभविष्यन्

ATMANEPADA—लभ्.

	Singular.	Dual.	Plural.
1st Pers.	अनप्स्ये	अनप्स्यावहि	अनप्स्यामहि
2nd Pers	अनप्स्यथाः	अनप्स्येथाम्	अनप्स्यध्वम्
3rd Pers.	अनप्स्यत	अनप्स्येताम्	अनप्स्यन्त

Benedictive—आशिषि-लिङ्.

365. This mood is formed by adding to the
root the following terminations—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	यासम्	यास्व	यास्म
2nd Pers.	याः	यास्तम्	यास्त
3rd Pers.	यात्	यास्ताम्	यासुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सीय	सीवहि	सीमहि
2nd Pers.	सीठाः	सीयास्थाम्	सीध्वम्
3rd Pers.	सीष्ट	सीयास्ताम्	सीरन्

366. In Par. the root does not take Guṇa or Vriddhi. Thus भू—भूयासम्.

367. Final इ and उ are lengthened. Thus जि—जीयासम्.

368. Final ऋ becomes रि. Thus कृ—क्रियासम्. ऋ preceded by a Compound Consonant takes Guṇa. Thus स्मृ—स्मार्यासम्.

369. दा, धा, मा, स्था, पा, (to drink), घ्रा and गै change their vowel to ए—देयासम्, पेयासम् etc.

370. In Atmanepada the सेट् (and optionally the वेट्) roots take the intermediate इ. The vowel of the root takes Guṇa; but when the intermediate इ is not used, final ऋ remains unchanged.

Thus पू—पविषीय: कृ—कृषीय.

371. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	भूयासम्	भूयास्व	भूयास्म
2nd Pers.	भूयाः	भूयास्तम्	भूयास्त
3rd Pers.	भूयात्	भूयास्ताम्	भूयासुः

ATMANEPADA—ख्न.

	Singular.	Dual.	Plural.
1st Pers.	क्षपीय	क्षपीवहि	क्षपीमहि
2nd Pers.	क्षपीठाः	क्षपीयाथाम्	क्षपीढ्म्
3rd Pers.	क्षपीष्ट	क्षपीयास्ताम्	क्षपीरन्

PASSIVE.

372. A Passive Form, in all Tenses and
Moods, is taken by Verbs of all classes. Transitive
Verbs form the Passive in all Persons and
Numbers, Intransitive Verbs only in 3rd
Person Singular. The root takes the suffix य
(without Guṇa or Vṛiddhi of the root) and to
the base thus formed there are added the
Atmanepada Terminations of the First Group
of Verbs (See Rule 226).

Thus from चतुम्ट्—Pres. चतुभूये, चतुभूयसे,
चतुभूयेः : चतुभूयावहे etc.; Pot. चतुभूयेय ; Imp.
चतुभूये ; Impf. चन्चभूये.

From बुध्—Pres. बुध्ये ; Pot. बुध्येय ; Imp. बुध्ये ;
Impf. पबुध्ये.

373. Before य final इ and उ of the root are
lengthened ; final ऋ becomes रि ; final ॠ be-
comes ईर् (or ऊर in certain Verbs).

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Thus from जि—जीयते; from ह्व—ह्रियते; from कृ—कीर्यते; from पृ—पूर्यते.

374. Final ह्न preceded by a Compound Consonant takes Guṇa. Thus from स्मृ—स्मर्यते.

375. For the final आ of दा 'to give', धा, मा, स्था, पा 'to drink' and च्छा 'to abandon' ई is substituted; so also for the ए, ऐ, or ओ ई, ऐ, मै, सो. Thus दा—दीयते; पा—पीयते; मै—मीयते; सो—सीयते.

376. A penultimate nasal is dropped. Thus बन्ध्—बध्यते; यम्—यम्यते.

377. यज् forms इज्यते; वच्—उच्यते; वप्—उप्यते; वह्—उह्यते; खप्—सुप्यते; वा—ऊयते; ह्वे—ह्वयते; यभ्—यभ्यते.

378. जन् forms जायते; खन्—खन्यते or खायते; ग्रास्—ग्रास्यते or ग्रस्यते.

379. In लिट्, लुट्, लृट्, लृङ् and आशिषि-लिङ् the Passive is, generally, the same as the Active form with Ātmanepada Terminations. Thus लिट् of ह्व—चक्रे; of इन्च्—ईन्चांचक्रे or ईन्चामासे; लुट् of बुध्—बोधयिषे; लृट् of बुध्—बोधिताहे; लृङ् of बुध्—अबोधिषि; आशिषि-लिङ् of बुध्—बोधिषीय.

380. The Passive of लुङ् also is formed by joining the Ātmanepada Terminations of लुङ् to the root; thus from अभू—1st Pers. Sing. लुङ् Passive—अबभाविषि.

But there is a special form in the 3rd Pers. Singular. Here the termination is **र्**, before which a final vowel of the root takes Vṛiddhi, and a medial vowel followed by one Consonant takes Guṇa. **य** of the root followed by one Consonant mostly becomes **या**. After final **या** of the root **यू** is inserted. Thus from **नी**—**यनायि**; from **यु**—**ययावि**; from **ज्ञ** or **कृ**—**यकारि**; from **भिद्**—**यभेदि**; from **मुच्**—**यमोचि**; from **क्षप्**—**यक्षपि**; from **निन्द्**—**यनिन्दि**; from **वद्**—**यवादि**; from **धा**—**यध्यायि**; from **दा**—**यदायि**.

रभ् forms **यरभि**; **लभ्**—**यलाभि** or **यलम्भि**.

381. Verbs which form their base with **यय** (tenth Conjugation *etc.*), optionally drop the **यय** (to which **यय** is reduced) in the General Tenses, except **लिट्**. Thus from **चोरय** (चुर्) **लिट्** 1st Pers. Sing. Passive—**चोरयांचक्रे**, **चोरयामासे** or **लुट्**—**चोरयिषे** or **चोरिषे**; **लुङ्**—**यचोरयिषि** or **यचोरिरिषि**. The 3rd Pers. Sing. **लुङ्** drops the **यय** necessarily—**यचोरि**. From **रोपय** (Causative of **रुह्**)—**यरोपि**.

Causative Verbs—चिजन्त

382. Every root may form a Causative. The base of the Causative Verbs is formed and inflected in the same way as the base of verbs of the tenth Conjugation. Thus from बुध् (to know)—बोधय; बोधयति 'he causes to know'; बबोधयत् 'he caused to know' etc. From भू—भावयति; from कृ—कारयति; from नी—नाययति.

383. The causative suffix चय is retained dropping, however, the final च (as is the case in the tenth Conjugation) in all Moods and Tenses, excepting लुङ् and भाविमिप-लिङ्. Thus Simple Future of बोधय—बोधयिष्यति; Perf. बोधयाञ्चकार. But Aorist (reduplicated; see Rule 339) चबूबुधत्; Benedictive—बोध्यासम्.

384. A few roots in चम् lengthen the vowel of the root; कम्—कामयति.

385. Roots in चा insert प् before चय. Thus दा—दापयति.

386. Roots in ए, ऐ, चो change these vowels into चा and also take प्. Thus नै—नाययति.

387. The same form is taken by a few verbs in र or इ. ह्री—ह्रापयति.

388. म्ना forms म्नपयति or म्नापयति; ख्या—ख्या-
पयति or ख्यापयति.

पा (to drink) forms पाययति.

389. मी forms मीपयति; क्नू—क्नातयति; ऋ—
र्पयति; रुह्—रोपयति and रोहयति.

390. गमयति is used as the Causative of इ (to
go); but इ with अधि forms अध्यापयति.

391. From ज्मि there is formed विस्मापयति or
ते ('he astonishes').

Desiderative Verbs—सन्नन्त.

392. Desiderative Verbs may be formed from
all roots, and are conjugated in all Tenses and
Moods.

393. The Desiderative base is formed by redu-
plicating the root, and adding to it स्. The
Reduplication follows the general rules (260 ff.);
but य या and ह in Reduplication become इ.
Generally, an intermediary इ is prefixed to the
स् after सेट् (and optionally after वेट्) roots;
while no such इ is added to अनिट् roots.

Thus from भू—बुभूषति; from स्था—तिष्ठासति;
from पठ्—पिपठिषति.

394. As a rule, the vowel of the root takes
Guṇa before इस्, but not before स्. Thus from
गो—जिगयिषति; from नृत्—निनर्तिषति. Medial इ
however takes no Guṇa; विद्—विविदिषति. Final
इ and उ are lengthened before स्. Thus जिगीषति
(with an irregular change of Consonants) from
जि; दुद्रूषति from द्रू.

395. Final ऋ and ॠ become इर् or अर्. Thus
कृ—चिकीर्षति; तृ—तितीर्षति; च—सुमूर्षति.

396. गम् forms जिगांसति (or जिगमिषति); मन्—
मीमांसते; हन्—जिघांसति.

397. दा forms दित्सति; धा—धित्सति; मा—
मित्सति; पद्—पित्सते; रभ्—रिप्सते; लभ्—लिप्सते;
यज्—यियक्षति.

398. पच् forms पिप्रक्षति; प्रच्छ्—पिप्रच्छिषति;
स्वप्—सुष्वप्सति.

Frequentative (or Intensive) Verbs—यङन्त.

399. Frequentative or Intensive Verbs—
denoting the repetition or the intensity of the

action denoted by the primary Verb—may be formed from any monosyllabic root of the first nine classes that begins with a Consonant.

400. Frequentative bases take a peculiar form of Reduplication. The vowel of the reduplicated syllable takes Guṇa ; य is lengthened. To the reduplicated base the Personal Terminations—Parasmaipada only—are either added directly ; and the Conjugation follows that of चुदोति. Or else य (यङ्) is inserted between the reduplicated base and the terminations—Atmanepada only. Before the य the base undergoes the same changes as in the Passive (See Rules 373 ff.)

Thus from भू—either बोभोति or बोभूयते ; from नी—नेनीयते.; from तप्—तातप्यते.

401. There are many special rules as to the frequentative form ; thus कम् forms चङ्कम्यते ; इट्—वरीइट्यते etc. etc.

Denominative Verbs—नामधात्.

402. A considerable number of Verbs are derived from nominal bases by means of the suffix

य. (कच्च् or कङ्) The sense of Verbs of this kind generally is 'being or acting like' (the thing or person denoted by the noun), or 'treating as' (the thing etc.), or 'desiring' (the thing denoted by the noun).

403. Before य final vowels are generally lengthened; final ऋ and आ are often changed to ई; final nasals are dropped.

Thus from कृष्ण—कृष्णायते 'he acts like Krishna'; from राजन्—राजायते 'he acts like a King'; from पुत्र—पुत्रीयति (छात्रम्) 'he treats (his pupil) like a son'; from शब्द—शब्दायते 'he makes a sound;' from पुत्र—पुत्रीयति 'he wishes for a son;' from नमस्—नमस्यति 'he pays homage'.

Parasmaipada and Atmanepada.

404. The general difference in meaning between Parasmaipada and Atmanepada has been stated in Rule 218.

405. Many roots change the 'Pada' to which they properly belong, when preceded by Prepositions (उपसर्ग). Some of the most important cases are as follows—

406. शम् (दिवादि) Par. is used in both Padas after Prepositions—निरश्यति or निरश्यते.

407. कृ, without a Preposition, takes either Pada—करोति, कुरुते ; but after certain Prepositions it is Atm. in certain definite senses—thus हरिमुपकुरुते, he *serves* Hari.

408. क्रम् which as a simple Verb takes both Padas, is Atm. after उप and परा, in the senses of 'continuity', 'energy', 'increase'. Thus उपक्रमते 'he commences to advance'; पराक्रमते 'he marches to attack.' क्रम् after आ is Atm., when the rising of a heavenly body is meant—आक्रमते सूर्यः 'the sun rises,' (but आक्रामति धूमो प्रर्यन्तलात् 'the smoke rises from the terrace').—After प्र and उप, क्रम् is Atm. in the sense of beginning—प्रक्रमते भोक्तुम् 'he begins to eat'.

409. क्री is Atm. with अव, परि, वि,—विक्रीणीते 'he sells.'

410. क्रीड् is Atm. after अनु, आ, परि, सम्; अनुक्रीडते 'he plays' etc.

411. गम् is Atm. after सम्, when the verb is intransitive—वाक्यं संगच्छते 'the sentence fits in.'

412. चर् after उत् is Atm. when used as a transitive verb—गुरुवचनमुच्चरते 'he transgresses

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the commands of his teacher.' It is Atm. after
सम्, when construed with an Instrumental—रथेन
संचरते 'he drives in a chariot.'

413. जि is Atm. after वि and परा, in the sense
of 'conquering.' शत्रून् विजयते 'he conquers his
enemies.'

414. ज्ञा is Atm. after प्रति, in the sense of
'promising'—शतं प्रतिजानीते 'he promises a hun-
dred Rupees.' Also after अप, in the sense of
'denying'—शतमपजानीते 'he denies a debt of a
hundred Rupees.'

415. दा, simple, takes either Pada; after वि
it is Atmanepada—विद्यामादत्ते 'he acquires know-
ledge.'

416. नी is Atm. after उत्, उप, नि, in certain
senses, as e.g. दण्डमुच्चयते 'he lifts the stick';
माणवकमुपनयते 'he initiates the disciple'; करं विनयते
'he pays the tax.'—Also शास्त्रे नयते 'he gives
instruction in the Shāstra.'

417. यम् with आ is Atm. either when In-
transitive, or when having for its object a limb
of the Agent's body. आयच्छते तरुः 'the tree
spreads'; पाणिमायच्छते 'he stretches forth his
hand.' It also is Atm. (as a transitive verb) with

या, उत्, सम्, except when having for its object a
literary work. भारमुद्वहति 'he lifts up the load.'
But वेदमुद्वहति.—It is Atm. with उप, in the
sense of 'accepting' or 'marrying'. कन्यामुपवहते
'he marries a girl.'

418. युज्, preceded by प्र, उप, नि generally is
Atm.—प्रयुङ्क्ते, उपयुङ्क्ते, नियुङ्क्ते.

419. रम् is Parasm., if preceded by या, परि, वि.
विरमति 'he takes rest'; परिरमति 'he sports.'
After उप it takes either Pada, when used
intransitively—उपरमति or उपरमते 'he keeps
quiet'.

420. वद् is Atm. in certain senses; so, e.g.,
विवदन्ते or विप्रवदन्ते वैद्याः 'the doctors disagree
(optionally also विवदन्ति and विप्रवदन्ति). वद् with
उप is Atm. in the sense of 'advising,' if
used transitively—शिष्यमुपवदते 'he advises his
pupil.'

421. विश् with नि is Atm.—निविशते.

422. स्था is Atm., if preceded by अव, प्र, वि, सम्.
अवतिष्ठते 'he waits patiently'; प्रतिष्ठते 'he sets
forth.' It also is Atm. after उत्, except in the sense
of 'getting up.' मुक्तावुत्तिष्ठते 'he earnestly aspires
to salvation'; but पीठादुत्तिष्ठति 'he rises from his

seat.' It is Atm. after उप in the sense of 'worshipping'—आदित्यमुपतिष्ठते; also in an intransitive sense as 'भोजनकाल उपतिष्ठते 'he comes, or is present at dinner time.'

423. इन्, with चा, is Atm., if either intransitive or when it has for its object a limb of the Agent's own body. शिरः भाहते 'he strikes his own head'; but परस्य शिर आहन्ति.

424. हे, with अव, नि, वि, सम् and used intransitively, is Atm. अपह्वयते etc. With चा it is Atm. in the sense of 'challenging'—कन्यायाशूसमाह्वयते.

425. चा, तृष्, स्रु take the Atm. in the Desiderative form (सनन्त)—जिघासते, दिदृक्षते, सुश्रूपते.

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Use of the Tenses and Moods.

426. The Present Tense (लट्) indicates that an action is taking place at the present time; चागच्छति देवदत्तः 'Devadatta comes (or is coming)' (just now)'.

427. It also denotes permanent or habitual action (which may be said to be 'present' at any

time); पर्वतास्तिष्ठन्ति, नद्यः स्रवन्ति 'the mountains stand firm, the rivers flow' (now and at all times).

428. In narration सट् is frequently used to denote past action ; with the particle च it does so exclusively—यजति च युधिष्ठिरः 'Yudhishthira sacrificed.

429. It sometimes denotes near futurity ; this is frequently the case after interrogatives, thought or desire being implied—किं करोमि 'what shall I do ?' ('what am I to do ?'); क्व गच्छामि 'where shall I go ?' ('where am I to go ?').

430. The three Past Tenses—लट्,—लिट् and लुट्—are used, rather promiscuously , to denote past action ; but according to the old Grammarians the following distinctions should be observed— *without reference to past action* *ण च्चे अच्चुने* ।

431. The Imperfect (लट्) denotes past action done at some time prior to the current day.

432. The Perfect (लिट्) denotes such past action as took place before the current day and was not witnessed by the speaker. It is the proper tense for narrating events of the remote past.

433. The Aorist (लुङ्) denotes past action without reference to any particular time.

It, however, may be used by preference for action connected with the near past ; so *e.g.* पभूद्वृष्टिरद्य 'it rained to-day'.

434. With the prohibitive particle मा (to which स्म may be added) the Aorist is used in the sense of an Imperative : the Augment अ is dropped in that case—मा शुच: 'do not grieve' ; मा भैषी: 'do not fear.'

435. The Imperfect also is sometimes used with मा स्म in the same sense, the Augment being dropped.

436. The Simple Future (लृट्) expresses futurity in general ; the Periphrastic Future (लुट्) expresses futurity, except that of the current day.

437. The Conditional Mood (लृङ्) is used in both clauses of conditional sentences, when the meaning is that the condition either was not, or will not be, completed ; so that the consequence also did not take place or will not take place. Thus—सुवृष्टिश्चेदभविष्यत् तदा सुभिक्षमभविष्यत् 'If there had been good rain, there would have been plenty of food' or 'if there would be good rain (but it is not expected that there will be), there would be plenty of food.'

438. The Potential Mood (लिङ्) expresses (1) command, (2) invitation, (3) permission, (4) entreaty, (5) question, (6) prayer.

(1) यजेत 'Let him sacrifice' ('he should sacrifice'); (2) इह भुञ्जीत भवान् 'may you dine here' (i.e. 'I invite you to dine here'); (3) इहासीत भवान् 'you may sit here'; (4) पुत्रमध्यापयेद् भवान् 'may you be pleased to teach my son' ('I entreat you to teach my son'); (5) किं वेदमधीयीय उत तर्कम् 'should I read the Veda or Logic ?'; (6) भो भोजनं प्राप्नुयाम् 'may I obtain food !'.

439. It also may express capability—त्वं कन्यां वहेः 'you are fit to marry the girl.'

440. It frequently is used in both clauses of a conditional sentence to express that two actions are related as cause and effect—कृष्णं नमेत् सुखं यायात् 'if he will worship Krishna he will attain happiness.' The Simple Future may also be used in sentences of this kind.

441. The Benedictive (आशिषि-लिङ्) expresses a blessing. चिरं जीव्यात् भवान् 'May you live long !'.

442. The meanings of the Imperative (लोट्) are analogous to those of लिङ्. Thus—गच्छ कुसुम-

445. Thus words such as क्षति, कर्म, कारक—which Western Grammar considers to be nouns—and words such as कुर्वत्, ज्ञात, कर्तुम्, दात्वा—which Western Grammar treats as *verbal* formations—are in Sanskrit Grammar classed, both of them, as Kṛidanta.

In the present Chapter rules will be given for such Kṛidanta forms only as in Western Grammar are considered to have a *verbal* character.

PARTICIPLES.
Present Tense.

446. The Participle Present Parasmaipada is formed by joining the suffix अत् to that form of the special base of a root which appears before the termination 3rd Pers. Plu. Present Par.

Thus from भू (3rd Pers. Plu. Pres. भव्+अन्ति)—Pres. Participle भवत्.

From दिव् (दिव्+अन्ति)—दिव्यत्.
From रु (रुध्+अन्ति)—रुन्धत्.
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From तनु (तन्व् + अन्ति)—तन्वत्.

From ख (कुर्व + अन्ति)—कुर्वत्.

From च्याप (आप्नुव् + अन्ति)—आप्नुवत्.

From चुर् (चोरय् + अन्ति)—चोरयत्.

From Causative of बुध् (बोधय् + अन्ति)—बोधयत्

From Desiderative of बुध् (बुबोधिष् + अन्ति)—
बुबोधिषत्.

For the declension of Participles in अत् see
Rules 126 ff

447.   The Participle Present Atmanepada is
formed by adding आन or मान to the special
base—the latter in the case of all verbs the special
base of which ends in अ.   Before आन the root
appears in the same form as in 3rd Pers. Plu.
Atmanepada before अन्ते or अते.   Thus from पू—
पवमान ; from दिव्—दीव्यमान ; from दिष्—दिप्समाण ;
from ह—जुह्वान ; from तन्—तन्वान ; from क्री—
क्रीणान ; from चुर्—चोरयमाण.

||चास् forms आस्मीन

448.   The Participle of the Present Passive
Voice is formed by the addition of the suffix
मान to the Passive base in य.   Thus भिद्—
भिद्यमान ; ष्टु—स्तूयमाण ; ख—क्रियमाण ; दा—दीयमान ;
चुर्—चोर्यमाण.

Future Tense.

449. The Future Participle Parasmaipada is formed by adding the suffix अत् to the base of the Simple Future Par. in स्य or य, the य of which is dropped. Thus from दा—दास्यत्; भू—भविष्यत्; कृ—करिष्यत्; श्रु—श्रोष्यत्; नी—नेष्यत्; चुर्—चोरयिष्यत्. (For declension see Rules 126 ff).

450. The Future Participles Atmanepada and Passive are formed by adding to the Future base मान Thus दास्यमान, करिष्यमाण, श्रोयमाण *etc.*

Participles in तव्य, अनीय, य.

451. The Participles formed by means of the Suffixes तव्य, अनीय, य are sometimes classed as Future Participles ; they however have a somewhat different meaning, denoting that something—as specified by the meaning of the root—either should or must be done, or is fit to be done.

452. Before तव्य and अनीय the final vowel and the penultimate short vowel of the root take Guṇa. Penultimate क before अनीय becomes चर्. Before तव्य an र is inserted or not according as the roots are सेट् or अनिट्. Thus from दा—दातव्य

or दानीय (what must or should be given); from
नौ—नेतव्य or नयनीय ; from च्यु—च्योतव्य or च्यवनीय ;
from भू—भवितव्य or भवनीय ; from कृ—कर्तव्य and
करणीय ; from भिद्—भेत्तव्य and भेदनीय ; from
बुध्—बोधितव्य and बोधनीय.

453. Before the suffix य, final चा becomes ए ;
final इ and ई take Guṇa ; final उ and ऊ take Guṇa
(or Vṛiddhi) ; final ऋ and ॠ take Vṛiddhi.
Thus—

दा—देय ; जि—जेय ; नौ—नेय ; लू—लव्य ('what
should be cut'), or लाव्य ('what must or necessarily
be cut') ; कृ—कार्य ; तृ—तार्य.

454. Medial short इ and उ, followed by a
single Consonant, take Guṇa ; ऋ in the same place
remains unchanged ; अ is lengthened except if
followed by a letter of the प-वर्ग. Thus—

भिद्—भेद्य ; बुध्—बोध्य ; हृद्—हद्य ; वच्—वाच्य ;
पठ्—पाठ्य , चम्—चम्य.

455. Medial long vowels or vowels followed
by more than one Consonant remain unchanged.
Thus—

पूज्—पूज्य ; निन्द्—निन्द्य.

य forms ल्य (क्त—कल्य (and काय); खन्—खेय ;
तृ—तृत्य ; लभ्—लभ्य (but with Prep. आ—आलम्य ;
मास्—मिग्य ; सु—सूल्य ; हन्—वध्य or घात्य.

Past Tense.

456. A Past Participle Par. is formed from the Reduplicated Perfect by adding वस् to that form which the root assumes *before the termination of the 3rd Pers. Plural.* If this form consists of one syllable only, an इ is inserted between root and suffix. Certain other roots also take this intermediate इ.

Thus from भिद् (विभिदुः)—विभिद्वस् ; from कृ (चक्रुः)—चक्रिवस् ; from दृश् (ददृशुः)—ददृश्वस् ; from वच् (ऊचुः)—ऊचिवस् ; from गम् (जग्मुः)—जग्मिवस्.

457. For the Declension of these Participles—which are not much used—see Rule 147.

458. A Past Participle Atmanepada is formed by adding आन to that form which the root assumes *before the termination 3rd Pers. Plu. Atm. Reduplicated Perfect.* Thus from कृ (चक्रिरे)—चक्राण ; from यज् (ईजिरे)—ईजान.

459. The Past Passive Participle is formed by means of the suffixes त and न. The *more common termination is* त *which is joined* on either directly or with an intermediate इ ;

which roots take the इ has to be learned
by practice. The root mostly remains unchang-
ed; but, in many cases, is weakened in
one way or other; thus final nasals are
often dropped; इ and उ are substituted for य
and व; ई or ऊ is substituted for आ etc. In
some cases again the vowel of the root is
lengthened. Thus—

ख्या	...	ख्यात	लिह्	...	लीढ
नी	...	नीत	पत्	...	पतित
शु	...	श्युत	लिख्	...	लिखित
भू	...	भूत	दंश्	...	दष्ट
ज्ञा	...	ज्ञात	जन्	...	जात
मुच्	...	मुक्त	खन्	...	खात
युज्	...	युक्त	शम्	...	शान्त
ढप्	...	ढप्त	चन्	...	चत
इष्	...	इष्ट	वच्	...	उक्त
सिध्	...	सिद्ध	वद्	...	उदित
बुध्	...	बुद्ध	वह्	...	ऊढ
लभ्	...	लब्ध	यज्	...	इष्ट
द्विष्	...	द्विष्ट	यह्	...	गट्होत
नश्	...	नष्ट	प्रच्छ्	...	पृष्ट
दृश्	...	दृष्ट	स्पृश्	...	स्पृष्ट
दह्	...	दग्ध	हन्	...	हत

स्था forms स्थित ; दा—दत्त(धा-दत्त is *contracted
into* धात्त) ; धा—हित.

460. A considerable number of roots take न
(*not* त) ; among them specially roots ending in
long vowels, and in ऋ. Thus—

ली	...	लीन	जॄ	... जीर्ण
नू	...	नुन	छा	... छीन
स्तॄ	...	स्तीर्ण	मिद्	... मिन्न
पॄ	...	पूर्ण	नुद्	... नुन्न (*also* नुत्त).

भञ्ज् forms भग्न : मज्ज्—मग्न ; विज्—विग्न.

461. The sense of this Participle generally
is passive ; thus नीत means 'led' ; भग्न 'broken'
श्रुत 'heard' ; हत 'killed' ; but in the case of intran-
sitive verbs, of verbs denoting motion, and a few
other verbs (among them भ्रम्, स्था, वम्) the
Participle has an active sense ; thus गतोऽहं ग्रामम्
'I went to the village' ; वैकुण्ठमधिष्ठित: 'he
dwelt in Vaikuṇṭha'.

462. It further has to be noted that this
Participle very frequently has the sense of a
finite verb. In the above two examples it has an
Active sense ; in the case of most transitive
(सकर्मक) verbs its sense is *that of a* Past Passive
Tense. Thus तेन बन्धनानि छिन्नानि 'the bonds were

cut by him.' Very frequent is the use of the
Neuter form of this Participle in a kind of im-
personal construction ; thus—तेन श्रुतम् 'it was
heard by him' ('he heard').

463. From the Past Passive Participle
in त or न a Past Active Participle is derived by
adding the suffix वत्. Thus from ज्ञत—ज्ञतबत्
(ज्ञतवान्, ज्ञतवती, ज्ञतवत्). This Participle is very
generally used in place of a finite Verb ; thus स
तत् ज्ञतवान् ' he has done this'.

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Indeclinable Past Participle.

464. An indeclinable Past Participle Active
(sometimes called Gerund) is formed by adding
to roots the suffix ल्वा. Before ल्वा the root under-
goes, on the whole, the same changes as before
the त of the Past Participle Passive. Thus—

श्रा	...	श्रात्वा		गम्	... गत्वा
जि	...	जित्वा		वद्	... उक्ता
भू	...	भूत्वा		वह्	... ऊद्ध्वा
ज्ञ	...	ज्ञात्वा		यज	.. इष्ट्वा

तृ	...	तीर्त्वा	खन्	...	खात्वा
सच्	...	सुत्वा	दा	...	दत्वा
छिद्	...	छित्वा	ख्या	...	ख्यात्वा
बन्ध्	...	बद्ध्वा	धा	...	हित्वा

465. When त्वा is preceded by the intermediary इ the vowel generally takes Guṇa—

शी—शयित्वा; पू—पवित्वा; हु—हुत्वा.

But ·विद्—विदित्वा; क्लिश्—क्लिशित्वा; सुप्—सुपित्वा.

Some roots take Guṇa optionally—

लिख्—लिखित्वा or लेखित्वा.

वद् forms उदित्वा; वस्—उषित्वा; मह्—मड्ढीत्वा.

466. When Prepositions are prefixed to the root, त्वा is replaced by य, which is added immediately to the root. Thus—

✓भादा—भादाय; विनी—विनीय; भनुभू—भनुभूय; विच्छिद्—विच्छिद्य.

467. त्य takes the place of य after short final vowels. Thus—

✓विजि—विजित्य; प्रक्ष—प्रक्षत्य; भधी (भधि+इ)—भधीत्य.

468. Certain roots ending in म् drop the म् optionally (when त्य is substituted for य). Thus from गम्—भागम्य or भागत्य; from नम्—प्रणम्य or प्रणत्य.

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बन् मन् and तन् form हत्व, मत्व, तात्व—प्रहत्व ;
घ्रम्मत्व ; वितत्व.

469.   The following examples illustrate the
formation of this Participle in the case of some
much used roots—

बन्ध्	...	निबध्य	ग्रह्	...	निगृह्य
कृ	...	प्रकीर्य	प्रच्छ्	...	आपृच्छय
वच्	...	प्रोच्य	हे	...	आह्वर्य
बम्	...	प्रोर्य	खन्	...	निखन्य or निखाय
घा	...	प्रपाय	चि	...	प्रचीय

Infinitive.

470.   The Infinitive is formed by adding तुम्
to the root which assumes the same form
as before the ता of लुट् (Periphrastic Future).
Thus—

टा	...	दातुम्	दृग्	...	द्रष्टुम्
स्या	...	स्यातुम्	पच्	...	पक्तुम्
इ	...	एतुम्	पत्	...	पतितुम्
नी	...	नेतुम्	षुर्	...	चोरयितुम्
श्रु	...	श्रोतुम्	बुध्	Cau.—बोधयितुम्
भू	...	भवितुम्	गम्	...	गन्तुम्
ऋ	...	कर्तुम्	वह्	...	वोढुम्
भञ्ज्	...	भोक्तुम्	सह्	...	सोढुम्

Government of Cases.

कारक

471. The term कारक denotes the different relations subsisting between the Verb and the Nouns in a sentence. Sanskrit Grammar distinguishes six such Kārakas, viz. कर्तृकारक, the relation of 'Agent'; कर्मकारक, the relation of 'direct object of action'; करणकारक, the relation of 'Instrument of action'; संप्रदानकारक, the relation of 'giving'; अपादानकारक, the relation of 'taking' or 'removal'; अधिकरणकारक, the relation of 'abode of action'. It may be said that on the whole each Kāraka-relation is expressed by a special Case (विभक्ति); the 'Instrument' of an action *e.g.* is generally expressed by the Third (Instrumental) Case. But, according to circumstances, one and the same कारक may be expressed by different Cases; and it thus appears that 'Cases' and 'Kārakas' are by no means identical. This is further shown by the fact that the Sixth (Genitive) Case is not considered to be the *expression of a Kāraka-relation. In Western* Grammar the topics which in Sanskrit Grammar

are dealt with under the heading 'Kāraka' are
treated under 'Government of Cases'; but the
difference between Kāraka and Case must not
be lost sight of.

The following rules state in the first place
by which Case each Kāraka-relation is generally
expressed; and secondly for what other purposes,
in addition to the expression of definite Kāraka-
relations, the several Cases are employed.

कर्तृकारक

472. The Agent in a sentence is express-
ed by the First (Nominative) Case, provided
the Verb has the active form. Thus—रामो ग्रामं
गच्छति; देवदत्तः ओदनं पचति; यज्ञदत्त ग्रास्ते. Where,
on the other hand, the Verb has the passive
form, the कर्तृकारक relation is expressed by the
Third (Instrumental) Case. Thus—ओदनः पच्यते
देवदत्तेन; ग्रास्यते देवदत्तेन; रामेण इतो (Past Parti-
ciple Passive; see Rule 459) ग्रासो.

कर्मकारक

473. The कर्मकारक (relation of the 'object')
is expressed by the Second Case (Accusative) in
sentences with an Active Verb. Thus—देवदत्तो-

स्वं भुङ्क्ते ; यज्ञदत्तोऽग्नं वधाति ; रामो ग्रामं गच्छति
(compare Rule 472).

474. Where, on the other hand, the Verb of
the sentence has the Passive form, or is passive
in sense, the कर्म is expressed by the First Case
(Nominative). Thus—चन्रं भुज्यते देवदत्तेन ; यज्ञो
वध्यते यज्ञदत्तेन ; देवदत्तेन व्याघ्रो चतः.

475. The Accusative also is used to express
distance in space, and duration of time, provided
the connection intended is a continuous one.
Thus—क्रोशं कुटिला नदी 'the river is winding
for a kosa'; मासमधीते 'he studies for a month'.
On the other hand मासस्य द्विरधीते 'he studies
twice a month.'

476. The intransitive Verbs वास्, श्री, स्था
when compounded with अधि, take the Accusative
of the place with which the action is connect-
ed—अयोध्यामध्यास्ते 'he lives in Ayodhyā'.
So does वस् preceded by अधि, अनु, आ, उप—
वनमन्ववसत् 'he lived in a wood;' (but, if उपवस्
means 'to fast', वने उपवसति). So also does विश्
preceded by अभि + नि—अभिनिविशते सद्मारामं ।

477. The Verbs—दुह्, याच्, पच्, दण्ड्, रुध्,
प्रच्छ्, चि, ब्रू, शास्, जि, मन्थ्, मुष्, नी, ह्, कृष्,
वह्, and Verbs having the same meaning,

are दिक्कर्मक (take a double Accusative), the Karma relation being substituted for certain other relations (such as अपादान). Thus— गां दोग्धि पयः for गोः दोग्धि पयः 'he milks the cow' (lit. 'he draws milk from the cow'); तण्डुलान् (for तण्डुलैः) ओदनं पचति 'he cooks food from rice'; वृचमवचिनोति फलानि 'he gathers fruit from the tree'; माणवकं धर्मं ब्रूते or शास्ति 'he tells, or teaches, the holy law to the pupil'; माणवकं पन्थानं पृच्छति 'he enquires (as to) the road from the pupil'; बलिं वसुधां याचते 'he demands the earth from Bali'; अजां ग्रामं नयति (चरति, वहति) 'he leads, or takes, the goat to the village'.

478. When Verbs expressing 'knowing' or 'eating,' or intransitive Verbs, or the Verb दृश् are employed in the Causative form (ण्यन्त), that which would be कर्तृ if the Verb was in its primary form is treated as कर्म; so that the Causative form of all these Verbs takes a double Accusative. Thus—श्रीहरिः सुरून् स्वर्गमगमयत् 'Hari made his enemies go to the heavenly world' (while, employing the primary form we should have 'सुरवः स्वर्गमगच्छन्'); अमृतमदधत् देवान् 'he made the Gods drink Amrita'; वेदानबोधयद्विधिम् 'he made the Creator know the Vedas'; माष-

मापयति देवदत्तम् 'he makes Devadatta sit for a
month ;' दर्शयति हरिं भक्तान् 'he makes the Devotees
see Hari.' But दर्शयति may also take the Dative (to
denote the person to whom something is shown).

479.   Certain Causative Verbs (thus नाययति,
वाहयति, खादयति, भक्षयति (भक्षिर्नार्थकमच) take the
Instrumental Case to denote the Agent through
whom the action is to be accomplished. Thus—
वाहयति भारं धनेन 'he makes his servant carry
the load'; खादयत्यवं वटुना 'he makes the boy
eat food.'

480.   The Causative forms of इ and कृ take
the Agent (of the action indicated by the pri-
mitive Verb) either in the Second or the Third
case. Thus—भूत्यं (or भूत्येन) कटं कारयति 'he causes
his servant to make a mat' ('he has a mat made
by his servant').

481.   When one of the Verbs from दुह् to
ब्रूञ् enumerated in Rule 477, which in their
Active form are द्विकर्मक, is used in the
Passive form, the secondary कर्म—as e.g. गां
(standing for गो:) in the sentence 'गां दोग्धि पयः'—
appears in the Nominative Case, while the pri-
mary object (पयः) remains in the Accusative
Case ; thus—गौर्दुग्धे पयः'. In the case of नौ, ह्,

क्षयु, वच्, the primary object appears in the No-
minative, and the secondary object remains in
the Accusative. Thus from ब्राह्मणं ग्रामं नयति we
form the Passive construction ब्राह्मणो ग्रामं नीयते.
But in the case of Causative Verbs meaning
'knowing' or 'eating' either of the above two cons-
tructions may be used. Thus from माणवकं धर्मं बोध-
यति either—माणवको धर्मं बोध्यते or—माणवकं धर्मो
बोध्यते. In the case of other Causative Verbs the
primary object remains, in the Passive, in the
Accusative Case; the other object appears in
the Nominative Case. Thus—देवदत्तो ग्रामं गम्यते.

282. The words उभयतः 'on both sides of';
सर्वतः 'on all sides of'; उपर्युपरि and अध्यधि 'above';
अधोऽधः 'below'; अभितः and परितः 'around'; समया
'near to'; प्रति 'towards'; अन्तरा 'between'; अन्त-
रेण 'without'; धिक् and हा 'fie on !' take the Accu-
sative. Thus—उभयतः कृष्णं गोपाः 'the Gopas are
on both sides of Krishṇa'; उपर्युपरि लोकं हरिः
'over the world is Hari'; परितः कृष्णं 'round
Krishṇa'; ग्रामं समया 'near the village'; अन्तरा
मां त्वां हरिः 'between me and thee is Hari';
अन्तरेण हरिं न सुखम् 'without Hari there is no
happiness'; धिक् कृष्णाभक्तम् 'fie on him who is
not a devotee of Krishṇa !': हा कृष्णाभक्तम्.

483. Some Prepositions when used independently (*i. e.* not joined to a Verb) take the Accusative, in certain definite senses. Thus अति देवान् कृष्णः 'Krishṇa is beyond (*i.e.* excels) the Gods'; अनु हरिं सुराः 'the Gods come after (*i.e.* are inferior to) Krishṇa'; जपमनु प्रावर्षत् 'it rained just after the muttering of prayers'; उप हरिं सुराः 'the Gods are inferior to Hari'. गिरिमभि विद्योतते विद्युत् 'the lightning flashes towards the mountain'; वृक्षं वृक्षं प्रति सिञ्चति 'he sprinkles one tree after another': भक्तो विष्णुं प्रति 'devoted towards (to) Vishṇu'; लक्ष्मी हरिं प्रति 'Lakshmī is towards, *i.e.* is the proper share of, Hari'.

करणकारक

484. By करण 'Instrument' is understood that thing which is chiefly instrumental in the accomplishment of an action. This relation is expressed by the Third (Instrumental) Case. Thus— रामेण वाणेन हतो बाली 'Bāli was slain by Rāma by means of an arrow'. Here the Third Case 'रामेण' denotes the Agent (according to Rule 472), the Third Case 'वाणेन' the Instrument-of-action.

485. Sometimes the Third Case expresses the cause or purpose of an action rather than the Instrument. Thus—पुण्येन दृष्टो हरि: 'Hari was seen (by some devotee) owing to his merit', तेनापराधेन दण्डोऽसि 'thou must be punished for that fault', अध्ययनेन वसति 'he dwells (there) for the purpose of studying'.

486. The Third Case is also used with Particles expressing accompaniment, such as सह, साकम्, सार्धम्, etc. Thus—पुत्रेण सहागत: पिता 'the Father came with his son'.

487. The Passive Forms of Verbs, having the sense of 'accompanying' or 'possessing', or of the contrary (destitution etc.) are construed with the Third case. Thus—त्वया सहित: ' together with thee'; समायुक्तोऽयं: 'possessed of wealth'; धनेन हीन: 'destitute of wealth'.

488. Words expressing equality or likeness take the Third Case ; thus—शक्रेण सम: or सदृश: 'equal' to, or like, Indra'.

489. The Third Case is also taken by words expressing the idea of use or need such as कार्यम्, प्रयोजनम्, अर्थ: . Thus—तेन किं प्रयोजनम् 'what is the use of this ?'; को$र्थ: पुत्रेण जातेन यो न विद्वान्

'what is the use of the birth of a 'son who is not learned'. Similary (a word meaning 'use' or 'need' being understood) तेन किम् 'what is the use of this?' Similary, चलं रुदितेन 'enough of your weeping' ('do not weep'); अलमभ्युत्थानेन 'away with rising' ('do not rise').

490. Observe also the uses of the Third Case which are illustrated by the following examples—
प्रकृत्वा दर्शनीय: 'lovely by nature'; गोत्रेण गार्ग्य: 'a Gārgya by family'; अच्छ्या काण: 'blind of one eye'; सुखेन याति 'he goes with ease'.

संप्रदानकारक

491. संप्रदान 'giving' primarily denotes the relation, to the Verb, of the person to which something is given. To express this relation the Fourth Case (Dative) is used. Thus—विप्राय गां ददाति 'he gives the cow to the Brahmin'.

It has to be noted however that the verb दा is not infrequently construed with the Sixth Case of the person to whom something is given.

492. In a wider sense the संप्रदानकारक means the relation, to the Verb, of the 'indirect object' *i.e.* the relation, to the Verb, of the person or thing with reference or with a view

to whom or which the action is performed; or, as it may be expressed in many cases, the relation between the action and the result to which it is tending. Thus—मुक्तये हरिं भजति 'he worships Hari with a view to salvation'. In this connection the construction of the verbs कृप् and संपद् with the Dative may be specially noted—भक्तिर्ज्ञानाय कल्पते 'Devotion conduces to knowledge.'

493. In phrases, such as फलेभ्यो याति 'he goes *for* fruit', the Fourth Case expresses what would be fully expressed by an Infinitive—फलान्याहर्तुं याति 'he goes to bring fruit.'

494. The following special cases of the use of the Dative may be noted—

Verbs of 'telling', such as कथयति, व्यापयति, आचक्षते, निवेदयति, take the Dative of the person to whom something is told.—

तस्मै निवेदयति 'he informs him'.

(ब्रू takes a double Accusative; comp. Rule 477).

495. Verbs of 'promising' are construed in the same way—विप्राय गां प्रतिशृणोति 'he promises the priest a cow',

496. Verbs of 'sending' take the Dative of the indirect object—भोजेन दूतो रघवे विसृष्टः: 'Bhoja sent a messenger to Raghu'.

497. Verbs of 'moving' sometimes take the object of motion in the Dative (as well as in the Accusative; see Rule 473), provided the motion be actual bodily motion. Thus— ग्रामाय गच्छति (or ग्रामं गच्छति). But ·मनसा मेरुं गच्छति.

498. The Verb रुच् (to please) and others having the same sense; स्पृह् (to long for); क्रुध्, द्रुह्, ईर्ष्य्, असूय्, and others having the same sense (of 'anger' or 'hatred') take the Dative. Thus हरये रोचते भक्तिः 'Devotion pleases Hari'; पुष्पेभ्यः स्पृह्यति 'he longs for flowers'; हरये क्रुध्यति 'He is angry with Hari'.

499. क्रुध् and द्रुह् preceded by a Preposition govern the Accusative Case. Thus—गुरुमभि-क्रुध्यति.

500. The words नमः, स्वस्ति, स्वाहा, स्वधा, and अलम् (meaning 'equal to', 'a match for,' take the Dative. Thus—गणेशाय नमः 'reverence to Ganesha!'; प्रजाभ्यः स्वस्ति 'Good fortune to the subjects!'; अग्नये स्वाहा 'This offering

to Agni !'; देत्येभ्यो हरिसमम् 'Hari is a match for
the Demons'.

501. When, on the other hand, the word
नमः is used in connection with the Verb कृ, the
object of worship is put in the Second Case.
Thus—नमस्करोति देवान् ' he does reverence to the
Gods'.

502. Verbs meaning 'to salute', such as
प्रणम, प्रणिपत् etc. may take the Dative or the
Accusative. Thus—न प्रणमन्ति देवताभ्यः 'they do not
bow down to deities'; वाचीर्थं प्रणिपत्य 'having
bowed down to the Lord of Speech'.

अपादानकारक

503. The अपादानकारक expresses the rela-
tion of 'taking from' or 'moving away from'
something. The Fifth (Ablative) Case is
generally used to denote this relation. Thus—
ग्रामादायाति 'he comes from the village'.

504. The ideas of 'originating from' and 'pro-
ceeding from' are also expressed by means of the
Fifth Case. Thus—ब्रह्मणः प्रजाः प्रजायन्ते 'the creatures
are produced from Brahman'; हिमवतो गङ्गा प्रभवति
'the Gangā comes from the Himalaya'; पापाद्धर्म

उड्डवति 'ruin results from sin'. The Ablative (*rendered in the above examples by 'from'*) may often be rendered more appropriately by 'on account of', 'by reason of', 'owing to', 'through'. Thus—मौनान्मूर्खो गण्यते 'one is counted a fool owing to one's silence'; सौल्याद्मांसं भचयति 'he eats the flesh through greediness'.

505. The following classes of Verbs which are construed with the Ablative Case may be specially noted—

a. Verbs of 'fearing' व्याघ्रादिभेति 'he is afraid of the tiger'

b. Verbs of 'protecting'—पाहि मां नरकात् 'protect me from hell!'

c. Verbs of 'hiding'—मातुर्निनीयते कृष्णः 'Krishna hides from his mother'.

d. Verbs of 'desisting from'—पापाद्विरमति 'he desists from sin'.

e. Verbs of 'swerving' or 'lapsing from'—प्रमाणमादयति 'he lapses from duty'.

f. Verbs of 'learning'—उपाध्यायाद्धीते 'he learns from the teacher'.

506. भन्य, इतर and other words having a similar meaning; words that denote direction,

either in space or time ; and the particles क्हते
and आरात् are construed with the Ablative Case.
Thus—अन्य कष्णात् 'other than, or different from,'
Kṛishṇa'; ग्रामात्पूर्वे: or प्राग् ग्रामात् 'to the east'
of the village'; उत्तर समुद्रात् 'to the north of
the sea'; चैत्रात्पूर्वे: फाल्गुन: 'Phālguna is prior to
Chaitra'; क्हते कष्णात् 'without Kṛishṇa'.

507. In sentences expressive of distance, in
space or time, the place or point of time from
which the distance is reckoned is put in the
Ablative, the word denoting the distance in the
Locative (Seventh Case), or in the Nominative
(in the case of space only) Thus—वनाद् ग्रामो
योजने (or योजनम्) 'the village is at the distance
of a yojana from the wood'; कार्त्तिक्या आग्रहायणी
मासे 'The Agrahāyaṇa fullmoon is at the distance
(the interval) of one month from the Kārttika
fullmoon'.

508. पृथक् and विना ('without' 'apart
from' 'different from') take the Ablative, or the
Instrumental, or the Accusative Case. Thus—
विना रामात् (or रामेण or रामम्) 'without Rāma'.

509. दूर ('far' 'distant') and अन्तिक ('near')
and similar words are, in an adverbial or pre-
positional sense, used either in the Ablative

or the Locative or the Instrumental or the Accusative. Thus—ग्रामस्य दूरात् or दूरे or दूरेण or दूरम् 'far from the village'.

510. With Comparatives of Adjectives, or words having a comparative sense, the Ablative is used where 'than' is used in English. Thus—भक्तिमार्गात् ज्ञानमार्गः श्रेयान् 'the way of knowledge is better than the way of devotion'.

511. Words such as प्रभृति, आरभ्य, बहिः, अन्तरम्, अर्वाङ्, परम् take the Ablative. Thus—तस्माद्दिनात् प्रभृति 'beginning from that day'; ग्रामाद्बहिः 'outside the village; संवत्सरादर्वाङ् 'after a year'; अत अर्वाङ् 'henceforward'.

512. आ meaning 'up to' or 'as for as' or 'including' takes the Ablative; thus आमुक्तेः संसारः 'the Saṃsāra extends up to Final Release'; आसकलाद् ब्रह्म 'Brahma extends as far as, and comprehends, everything.'

अधिकरणकारक

513. The 'adhikaraṇa' i.e., the place or site where an action is going on, is generally expressed by the Seventh (Locative) Case. Thus—कटे आस्ते 'he sits on the mat'; व्याख्यामोदनं पचति 'he

cooks rice in a pot' (the action of cooking being
connected with the pot through the rice which
is in the pot).—The idea of 'site' also extends
to the time within which an action takes place.
Thus—मासस्य प्रथमे दिवस आजगाम 'he came on
the first day of the month'.

514. The following classes of verbs cons-
trued with the Locative Case may be specially
noted. In the case of all these Verbs the object
of the action is viewed as the site or abode
of the action

a. Verbs denoting 'throwing' or shooting'.
Thus—ते तस्मिन् शरान् ससृजुः 'they shot arrows at
him'.

b. Verbs of 'acting' 'behaving' (towards a
person), such as वृत्, व्यवहृ, etc. Thus—गुरुषु
विनयेन वर्त्तितः कार्यो 'one should behave respectfully
towards senior men'.

c. Verbs of 'loving' 'being attached to'
such as स्निह्, प्ररुरुज्, रम्, etc. Thus—पिता पुत्रे
स्निह्यति 'a father loves his son'; रहसि रमते
'he delights in solitude.'

d. Verbs expressing 'believing' 'confiding
(in a person). Thus—पुंसि विश्वसिति क्व कुमारी
'when does a maid ever trust a man ?'

e. After Verbs of 'giving', 'telling', 'promising' etc. the Locative frequently takes the place of the Dative. Thus—विवरति गुरुः प्राज्ञे विद्याम् 'the *teacher* imparts *knowledge to an intelligent pupil.*'

515. Words having the sense of 'engaged in', 'intent on', such as व्याधृत, व्यग्र, तत्पर, etc ; and words meaning 'skilful in', such as निपुण, take the Locative. - Thus—गृहकर्मणि व्याधृता 'engaged in her household duties' ; रामोऽक्षद्यूते निपुणः 'Rāma is skilful in playing at dice.'

516. When a thing or person is to be distinguished from a class (the sentence in such cases frequently containing an Adjective in the Superlative degree), the noun denoting the *class is put either in the Locative or Genitive.* Thus—नृषु (or नृणाम्) द्विजः श्रेष्ठः 'the twice-born is the noblest among (or *of*) men' ; गोषु (or गवाम्) कृष्णा बहुक्षीरा 'among (*or of*) cows the black ones give most milk.'

517. The nouns स्वामिन्, ईश्वर, अधिपति, दायाद, साधिन् are construed either with the Locative or the Genitive. Thus—ग्रामाणां or ग्रामेषु अधिपतिः : 'the Lord of villages.'

518. When an action is stated for the purpose of determining the time at which, or the circumstances under which, another action takes place, the words constituting the clause which expresses the former action may be put in the Locative case. In most cases such 'Locative' clauses contain a Participle. Thus— गोषु दुह्यमानासु स गतः: 'he went at the time when the cows are milked'—literally 'on (the time or occasion of) the cows being milked'; एवमुक्ते 'when this had been said'—literally 'on this having been said'; एवं सति 'this being thus'—or 'such being the case.'

519. Instead of the Locative, the Genitive *may* be used in constructions of this kind, in order to express that one action takes place 'in spite of' or 'notwithstanding' another action. Thus— क्रोशतः (or क्रोशति) प्राव्राजीत् 'he went into exile in spite of (the fact of) people crying' ('although people were crying'); पश्यतोऽपि मे ह्रियतपह्रतः 'the child was carried off, although I was looking on'.

Constructions of this kind are in Western Grammar, called *absolute* constructions; and we therefore may use the terms 'absolute Locative' and 'absolute Genitive.'

The Sixth (Genitive) Case.

520. The Sixth Case, in Sanskrit Grammar, is held not to be a Kāraka Case, *i.e.*, not to express any of the relations in which the Nouns in a sentence stand to the Verb ; but to denote the relation (संबन्ध) of one Noun to another Noun. Thus—राज्ञः पुरुषः 'the King's man' ; दशरथस्य पुत्रः 'the son of Dasharatha'.

521. As a matter of fact, however, the Genitive expresses the object of certain Verbs ; thus in the case of Verbs meaning 'to rule' 'to be master of' 'to remember with longing (or regret)', 'to have pity on'. Thus— पृथिव्या ईष्टे 'he rules the earth'; प्रभविष्याम्यात्मनः 'I shall be master of myself'; रामस्य दयमानो- ऽमावधेति तव लक्ष्मणः 'Taking pity on R-ma, Lakshmana thinks of you'.

522. Words formed with primary (कृत्) suffixes as a rule take the Agent or the object in the Genitive Case. Thus—कृष्णस्य कृति 'the doing of Krishna'; जगतः कर्ता कृष्णः 'Krishna is the creator of the world'. But words formed with the Krit suffixes described in Chapter VI. and hence specially *verbal* in character, take the

same cases as verbal forms proper would do. Thus—जगत् सृष्ट्वा 'having created the world'; जगत् सृष्टुम् 'to create the world'; कुर्वन् सृष्टिं हरिं 'Hari (is) producing the creation'; दैत्यान् घ्नतवान् विष्णुः 'Vishṇu (was) slaying the demons'; विष्णुना घ्नता दैत्याः 'the demons (were) slain by Vishṇu'.

523. When used in the sense of the Present, Past Participles Passive (in त or न) take the Genitive (not the Instrumental). Thus—मम विदितम् '(it is) known by me'; अहमेव मतो महीपतेः 'I alone am regarded by the King.'

524. Future Participles Passive (य, तव्य, etc.) may take the Agent either in the Genitive or the Instrumental Case. Thus—मम (or मया) सेव्यो हरिं 'Hari should be worshipped by me.'

525. When a Kṛit-formation is accompanied by its Agent and its object at the same time, the object is put in the Genitive and the Agent in the Instrumental Case. Not unfrequently, however, a double Genitive is used. Thus—आश्चर्यो गवां दोह्योऽगोपालकेन 'wonderful is the milking of cows by one who is not a cowherd'; विचित्रा जगतः सृष्टिर्हरेः 'wonderful is the creation of the world by (on the part of) Hari.'

526. Nouns in उ formed from Desiderative bases take the object in the Accusative. Thus—मित्रं दिदृक्षुः ' desirous of seeing the friend'.

527. Adjectives expressing likeness or similarity govern either the Genitive or the Instrumental. Thus—तुल्यः कृष्णेन or कृष्णस्य 'Equal to Krishṇa.'

528. Words formed with the suffix तस् and indicating direction, as also उपरि, अधः, पुरः, पयात्, अग्रे take the Genitive. Thus—ग्रामस्य दक्षिणतः ' to the south of the village' ; तरूणामधः 'under the trees.'

529. Words formed with the suffix एन and indicating direction, take either the Genitive or the Accusative. Thus—दक्षिणेन ग्रामस्य or ग्रामम् 'to the south of the village '

530. In blessings, nouns such as आयुष्य 'long life'; भद्र ' prosperity'; कुशल ; सुख ; हित may be cons- trued either with the Genitive or Dative. Thus—आयुष्यं देवदत्तस्य(or देवदत्ताय) भूयात् 'long life to Devadatta !'

531. Words implying the sense of कृत्वः ('so many times') govern a Genitive of time. Thus—द्विरह्नो भुङ्क्ते 'he eats twice a day'.

Compounds.

समास

532. Sanskrit makes an extensive use of Compound words, समास, *i. e.*, words which consist of the combination of several words— two or more—expressing one meaning. The words combined generally are Nouns, Adjectives and certain indeclinable words (Prepositions and Adverbs). Only the last member of a Compound takes the Case Termination which may be required by the position of the word in the sentence; the earlier members as a rule appear in the Prātipadika form.

Five classes of Samāsas have to be distinguished, the technical names of which are अव्ययीभाव ; तत्पुरुष ; बहुब्रीहि ; द्वन्द्व ; सामासा.

Avyayībhāva Compounds.

अव्ययीभाव-समास

533. An Avyayībhāva Compound has for its first member an Adverb or a Preposition and for its second member a Noun. The sense of this class of Compounds generally is adverbial,

and they therefore may be called Adverbial
Compounds. These Compounds are indeclinable
and neuter in gender. Thus from यथा and शक्ति—
यथाशक्ति 'according to power'; from प्रति and
अग्नि—प्रत्यग्नि 'towards the fire.'

534. In most cases the second member of the
Compound appears in its unchanged Base form.
But there are exceptional cases—

(*a*) Final long vowels are shortened ; final
ए becomes इ ; final ओ or औ becomes उ.

(*b*) Final अ, whether original or substituted
for आ, becomes अम्.

(*c*) अम् is added to certain Nouns ending in
Consonants, among them शरद्, मनस्, दिव्, दिग् ;
and is optionally added to all Nouns ending in
one of the first four letters of a Varga.

(*d*) Final अन् of Masc. or Fem. Nouns is
changed to अम् ; in the case of Neuter Nouns it
is changed to अम् or अ.

Thus from अधि and गोपा—अधिगोपम् 'on the
cowherd'; from अनु and गङ्गा—अनुगङ्गम् 'along
the Gangá'; from उप and गो—उपगु 'near a cow';
from उप and शरद्—उपशरदम् 'near autumn';
from उप and समिध्—उपसमित् or उपसमिधम् ; 'near

the firewood'; from उप and राजन्—उपराजम् 'near the king'; from अधि and आत्मन्—अध्यात्मम् 'referring to the Self'.)

535. बहिः (outside), प्राक् and similar words, and certain Prepositions form Avyayībhāva Compounds either according to Rule 534 or with the noun in the Ablative Case. Thus प्राग्-वनम् or प्राग्वनात् 'to the east of the wood', बहिर्वनम् or बहिर्वनात् 'outside the wood.'

536. अ is optionally substituted for the final vowel of नदी, पौर्णमासी, गिरि. Thus from उप and नदी—उपनदि or उपनदम् 'near the river'

537. अक्षि compounded with प्रति, पर, सम, अनु forms प्रत्यक्षम् 'before one's eyes', परोक्षम् 'out of sight', समक्षम् and अन्वक्षम् 'forthwith'

538. आ, indicating a limit, which is commonly construed with the Ablative Case (Rule 512) also may enter into an Avyayībhāva Compound. Thus, in addition to आमुक्तेः, आमुक्ति 'up to final release'.

539. The meanings expressed by Avyayībhāva Compounds (several of which have been illustrated by the above examples) are various. The following may be noted :—(a) vicinity (सामीप्य)

उपकृष्णम् 'near Krishṇa'; (b) absence (अभाव)—
निर्जनम् 'where people are absent'; (c) trans-
gression of (अत्यय)—प्रतिहिमम् 'beyond the
winter season,'; अतिमात्रम् 'beyond the proper
measure' ('excessively'); (d) coming after
(प्रघात्) —अनुविष्णु 'after Vishṇu'; (e) fitness
(योग्यता) 'in a corresponding manner'；
(f) repetition (वीप्सा)—प्रत्यहम् 'every day';
(g) 'non-exceeding' (अनतिक्रित्ति)—यथाशक्ति 'not
beyond—i. e. according to one's power'; (h)
succession in order (अनुपूर्व्य)—अनुक्रमम् 'in due
order'; (i) simultaneousness (यौगपद्य)—सचक्रम्
'along with the wheel'.

Tatpurusha Compounds.

तत्पुरुष - समास

540. Tatpurusha Compounds are sometimes
defined as Determinative Compounds because
in most of them one member of the Compound
(generally the former) determines or qualifies
the other member (generally the latter). This
definition does not however comprise all Com-
pounds which are classed as तत्पुरुष.

541. The first sub-class of Tatpurushas com-
prises Compounds which when dissolved into their
constituent parts exhibit the first member in a
case different from that of the second member.
According to the case termination of the first
member we thus have—

1. द्वितीयातत्पुरुष—

कृष्णाश्रितः = कृष्णं, श्रितः ‘one who has resorted
to Krishṇa’; दुःखातीतः = दुःखमतीतः ‘one who has
passed beyond sorrow’; ग्रामगामी = ग्रामं गमी
‘one who goes to the village’; अन्नबुभुक्षुः = अन्नं
बुभुक्षुः ‘one who desires to eat food’; गृहागतः =
गृहमागतः ‘having come to the house’; मुहूर्त-
सुखम् ‘pleasure which lasts for a muhūrta
(मुहूर्तं).

2 तृतीयातत्पुरुष—

हरित्रातः = हरिणा त्रातः ‘protected by Hari’; नख-
भिन्नः = नखैर्भिन्नः ‘split by the nails’; धान्यार्थः =
धान्येनार्थः ‘wealth acquired through grain’; मातृ-
सदृगः = मात्रा सदृगः ‘resembling his mother’;
मासपूर्वः = मासेन पूर्वः ‘earlier by a month’; माषो-
नम् = माषेण ऊनम् ‘less by a māsha (a kind of
weight)’; दध्योदनः = दध्ना ओदनः ‘rice mixed
with curds’. But—अर्द्धा काष्ठः.

3. चतुर्थीतत्पुरुष—

यूपदारु=यूपाय दारु 'wood fit for a sacrificial post'; गोहितम्=गवे हितम् 'what is good for cattle'.—In compounds with अर्थ meaning 'fit for' 'meant for', the entire Compound has the sense of a Dative case=द्विजार्थः सूपः 'broth for a Brāhmaṇa.'

4. पञ्चमीतत्पुरुष—

चौरभयम्=चौराद् भयम् 'fear from a thief'; स्वर्गपतितः=स्वर्गात् पतितः 'fallen from heaven'.

5. षष्ठीतत्पुरुष (which is the most common kind of Tatpurusha)—

राजपुरुषः=राज्ञः पुरुषः 'the king's man'; तस्यपुरुषः =तस्य पुरुषः 'the man of him', 'his man'; गिरिनदी=गिरेर्नदी 'a mountain torrent'; अश्वचाम=अश्वस्य घासः.

6. सप्तमीतत्पुरुष—

चतुरगोलुः=चतुरेषु गोलुः 'skilled in dice'; ईश्वराधीनः =ईश्वरे अधीनः 'dependent on the Lord.'; तत्रभुक्तम् (where तत्र represents a Locative) 'eaten there'.

542. While, as a rule, the first member of a Tatpurusha does not retain its case termination, the termination is actually retained in a considerable number of cases. Thus—धीमसातसुतम्

'done by strength' (ओजसा 3rd case of ओजस्) ;
परस्मैपदम् 'voice for another' (परस्मै 4th case of पर) ;
आत्मनेपदम् 'voice for one's self' (आत्मने 4th case
of आत्मन्) ; दूरादागत: 'come from afar' (दूरात् 5th
case of दूर) ; दास्या: पुत्र: 'son of a slavewoman'
(दास्या: 6th case of दासी) ; युधिष्ठिर: 'firm in battle'
(युधि 7th case of युध्) ; हृदिस्पृश् 'touching the
heart' (lit. 'in the heart' ; हृदि 7th case of हृद्).
—In these cases there is said to be अलुक् i. e.,
non-elision of the case termination.

543. Certain Tatpurushas show an irregu-
larity in that respect that they require to be dis-
solved by phrases in which the first member of
the Compound governs the second. Thus—पूर्वकाय:
'the forepart of the body' (पूर्वं कायस्य) ; मध्याह्न:
'mid-day' (मध्य: अह्न:) ; प्राप्तजीविक: 'one who has
obtained a livelihood' (प्राप्तो जीविकाम्). But also
जीविकाप्राप्त:.

544. In another class of Tatpurusha Com-
pounds the second member has a कृत् affix which
is used in the Compound only, so that the two
members cannot be simply separated as in the
case of the examples given in Rule 541. Thus
we cannot resolve कुम्भकार: 'a pot maker' into
कुम्भ or कुम्भस्य कार (for कार cannot stand by

स्नातानुलिप्तः 'bathed and anointed' (पूर्वं 'स्नातं
पश्चादनुलिप्तः); कृताकृतम् 'done and not done
i.e., ill done' (कृतं च तदकृतं च).

548. Frequently such Karmadhāraya Compounds imply a comparison, and इव has to be used when they are dissolved. Thus—घनश्यामः 'dark like a cloud' (घन इव श्यामः). In some cases where comparison is implied, the object to which something is compared is the second member of the Compound. Thus—पुरुषव्याघ्रः 'a man like a tiger'.

549. In some other Karmadhāraya Compounds also the determining member takes the second place. Thus—इभयुवतिः 'a young female elephant'.

550. The interrogative Pronoun किम् (instead of which कु is also used, and sometimes का or कद्) is used as the first part of Karmadhāraya Compounds expressing contempt or censure. Thus—किंराजा 'a bad king' (कुत्सितो राजा); कुपुरुषः 'a bad man', 'a coward'; कदश्वः 'a bad horse'.

551. With regard to words denoting direction in space (such as पूर्व 'eastern' *etc.*) and the cardinal numbers the rule is that they cannot enter into Karmadhāraya composition with other words,

except when the Compound is a proper name.
Hence उत्तरा: वृक्षा: 'the northern trees' (not
उत्तरवृक्षा:); पञ्च ब्राह्मणा: 'five Brāhmaṇas'.
On the other hand सप्तर्षय: 'the seven Rishis',
this Compound being the proper name of a constellation.

552. Words belonging to the two classes
mentioned in Rule 551, may however form
the first members of Compounds, provided the
Compound has a तद्धित (secondary) suffix superadded to it; or has the meaning of a Taddhita formation; or is the first member of another Compound.
Thus—पूर्वेशालान: 'being in the eastern hall' (formed
by means of the Taddhita suffix च, owing to which
the ज of पूर्व takes Vṛiddhi, from पूर्वशालाना = पूर्वा शाला
'the eastern hall'); षाण्मातुर: 'having six mothers'
(a name of Kārttikeya, formed by Taddhita
च from षट् and मातृ); द्विगु 'bartered for two
cows' (from द्वि and गो); पञ्चगवधन: 'one whose
wealth consists in five cows' (from पञ्च गाव: and
धनम् ; पञ्चगव being a Tatpurusha and पञ्चगवधन:
a Bahuvrihi Compound.)

553. Sarvanāmans when used as first members of a Tatpurusha Compound do not take
the feminine termination (which is required when

the Compound is dissolved). Thus—**पूर्वशाला**
(= पूर्वा शाला).

554. Cardinal numbers may also enter as first
members into Tatpurusha Compounds, provided
the Compound so formed denote an aggregate.
Such Compounds as a rule are neuter. But
when the second member of the Compound
terminates in अ, the suffix ई is generally
added and the Compound then is feminine.
Thus from त्रि and लोक—**त्रिलोकी** 'the three
worlds'. But there are exceptions—**त्रिभुवनम्**
'the three worlds (viewed as one whole)';
चतुर्युगम् 'the four Yugas collectively'.

555. A Tatpurusha Compound the first
member of which is a cardinal number is
called a **द्विगु** Compound.

556. Tatpurusha Compounds generally
take the gender of the second member. But in
certain cases the gender of the Compound is
determined by that of the noun which has to
be supplied for the full understanding of the
Compound. Thus—**अतिमालः** (*i.e.* पुरुषः); **निष्कौ-**
शाम्बिः (*i.e.* पुरुषः); **प्रासजीविकः** (*i.e.* पुरुषः); see
above Rules 543 ; 545. In these cases short
vowels (**अ** **इ**.) are substituted for the long vowels

(षा in माला, चोधिका ; ई in कोगाम्बी). And there are other more marked exceptions also ; thus—इच्चच्छायम् (from इच्चु+छाया) 'the shade of many sugarcanes'; ईश्वरसभम् (from ईश्वर+सभा) 'a King's council'; स्त्रीसभम् 'an assembly of women'.

557. Compounds ending in राव (for राति) and पठ or चठ (for पठन्) are mostly masculine. Thus—पूर्वाह्नः 'the forenoon'.

558. The Adjective महत्, when used as the first member of a Karmadhāraya Compound, becomes महा. Thus—महादेव 'the great God *i.e.*, Shiva.'

. 559. Feminine forms which have a corresponding masculine form, substitute the latter when they appear as first members in Karmadhāraya Compounds. Thus—महानवमी (महती being replaced by महत् and महत् becoming महा according to Rule 558); ब्राह्मणभार्या; ज्या्चतुर्दशी.

560. A number of nominal bases, when forming the last members of Tatpurusha Compounds, undergo a certain change of form. The most important cases are as follows:—

a. पड्क्ति becomes पड्क्त after numerals and indeclinable words. Thus—द्विपड्क्त 'two fingers long.'

b. अहन् generally becomes अह. Thus—सप्ताहः
'an aggregate of seven days.' But it becomes
अह्न in words denoting parts of the day, as also
after सर्व and indeclinables. Thus—पूर्वाह्नः
'forenoon.'

c. पथिन् becomes पथ Thus—धर्मपथः 'the path
of Religion.'

d. राजन् becomes राज. Thus—महाराजः.

e. रात्रि becomes रात्र after cardinal numerals,
indeclinables, सर्व, पुण्य ; and in words denoting
parts of the night. Thus—द्विरात्रम् 'an aggregate
of two nights'; पूर्वरात्रः 'the earlier part of
the night.'

f. सखि becomes सख. Thus—प्रियसखः 'a dear
friend'.

561.   When the first part of the Compound
is सु, किम् or the negative अ, the above named
changes generally do not take place. Thus—
सुराजन् (Nom सुराजा) 'a good king'; किंसखि
(Nom किंसखा) 'a bad friend.

562.   The following words are considered as
Tatpurushas of a more or less irregular kind—
उच्चनीचम् 'high and low'; राजान्तरम् (अन्यो राजा)
'another king'; ग्रामान्तरम् 'another village';
अकिंचनम् 'a man who possesses nothing'; चिन्नताम्

'that which is intelligence only'; षड्पूर्विका 'emulation')(अर्ध पूर्वमर्ध पूर्वमिति यस्याः क्रियायामभि-धीयते सा।. This class of Compounds is called मयूरव्यंसकादि.

563. In some Karmadhāraya Compounds the first member represents a Compound the second member of which is dropped. Thus— देवब्राह्मणः = देवपूजको ब्राह्मणः 'a Brāhmaṇa who worships the Gods'. Such Compounds are called मध्यमपदलोपिन्.

564. It must be observed that in far the greater number of cases the formation of a Tatpuruṣha Compound is optional, and that hence the two words constituting the Compound may be used separately also; as *e.g.*, नीलमुत्पलम् instead of नीलोत्पलम्. In a few cases only the formation of the Compound is compulsory; so *e.g.* ऋष्यमर्षः (when used as the name of a certain species of snakes).

565. And further it has to be noted that although the range of the formation of Tatpuruṣha Compounds is very wide, there are numerous restrictions (which are best learned by practice). An important case of such restriction is that nominal bases in उ or क्कस्, denoting an Agent,

are not compounded with nouns in the Genitive
Case. Thus from चषां स्रष्टा 'the creator of
waters' we cannot form अपस्रष्टा; nor can we form
चोदनपाचकः from चोदनस्य पाचकः. But there are
exceptions from this rule also; so e.g., देवपूजकः
'one who worships the Gods'.

Bahuvrihi Compounds.

बहुव्रीहि-समास

566. Bahuvrihi Compounds may be called
attributive or possessive Compounds, in as
much as they generally express an attribute
belonging to something else: the first member
of the Compound determining or qualifying that
which is expressed by the second member.
Thus—पीताम्बरः ('yellow-robe') 'a person who has
a yellow-robe'; दीर्घबाहुः 'long-armed'; वीर-
पुरुषः '(a region etc.) the men in which are
heroes'; देवदत्तनामा (Nom. of नामन्) '(a man)
whose name is Devadatta'; चिन्तापरः '(a man)
whose highest aim is thinking'; इन्द्रादयः (Nom.
Plu. of इन्द्रादि) 'those who have Indra for their

first' (*i.e.* 'Indra and the other Gods'); चिलोचन:
'he who has three eyes *i.e.* Shiva'; दण्डहस्तः
'a man who has a staff in his hand' ('a man
carrying a staff'); त्यक्तनगरः 'a person who has
left the city'.

567.   Bahuvrîhi Compounds require to be
resolved by means of relative clauses in which
the relative Pronoun appears in a case other
than the Nominative ; while the two or more
members of the Compound as a rule stand in
the same case, generally the Nominative Case.
The examples given above thus are resolved as
follows—पीतमम्बरं यस्य सः ; दीर्घौ बाहू यस्य सः ; वीराः
पुरुषाः यस्मिन् सः ; देवदत्तो नाम यस्य सः ; चिन्ता
परं यस्य सः ; त्रीणि लोचनानि यस्य
सः ; दण्डो हस्ते यस्य सः ; नगरं त्यक्तं येन सः ।

568.   In agreement with their adjectival
function Bahuvrîhi Compounds throughout take
the gender of that word an attribute of which the
Compound expresses. Thus, in the above, देवदत्त-
नामा '(a man) whose name is Devadatta' (al-
though नामन् is Neuter); रूपवद्भार्यः 'a man
who has a handsome wife' (भार्या).

569.   Certain Compounds of this class require
to be resolved with the help of an इव. Thus—

विद्युत्प्रभः: 'one whose brightness (प्रभा) is like that of lightning' (विद्युत् इव प्रभा यस्य सः); चन्द्राननन 'moon-faced' (चन्द्र इवाननं यस्याः सा).

570. In resolving बहुव्रीहि Compounds the first part of which is a Preposition, a verbal form may have to be employed. Thus—प्रपर्णः: '(a tree etc.) from which the leaves have fallen' (प्रपतितानि पर्णानि यस्मात्सः); निस्तेजाः: (Nom. Sing. Masc. of निस्तेजस्) 'a man devoid of energy' (निर्गतं तेजो यस्मात् सः).

571. a. Some Compounds formed of indeclinable words or numerals or आसन्न भतूर or अधिक and numerals—which are considered to be Bahu-vrihis—show certain irregularities in form. Thus उपदशाः (from दशन्) 'about ten' (दशानां समीपे ये सन्ति ते उपदशाः); द्विन्नाः (from द्वि and त्रि) 'two or three'; आसन्नविंशः: 'nearly twenty' (विंशतेः आसन्नः); त्रिचतुराः: 'three or four'.

b. दक्षिणपूर्वा (Fem. Sing.) 'south-east' and similar compounds; केशाकेशि (Neut. Indecl.) 'seizing each other by the hair'; दण्डादण्डि (Neut. Indecl.) 'Beating each other with sticks', are likewise classed as Bahuvrihis.

572. When the first member of a Compound is a feminine form derived from a corresponding

masculine form by means of the suffix आ or ई,
the masculine base is used, provided the second
member of the Compound be a feminine form.
Thus—'रूपवती भार्या यस्य सः' is represented by
the Bahuvrīhi 'रूपवद्भार्यः'; 'चित्रा गावो यस्य सः' by
चित्रगुः. But on the other hand, गङ्गाभार्यः (where गङ्गा
is not formed from a corresponding masculine).
There are exceptions ; thus—कल्याणीप्रियः 'one to
whom a virtuous woman is dear'; ब्राह्मणीभार्यः
'one who has a Brahmin woman for his wife';
सुकेशीभार्यः 'a man who has for wife a woman
with beautiful hair.'

. 573. Bahuvrīhi Compounds the last member
of which is a feminine Noun ending in ई or ऊ,
or a noun ending in ऋ, take the suffix क. Thus—
बहुनदीकः 'a country etc.) in which there are
many rivers'; सपत्नीकः 'a man) accompanied
by his wife;' मृतभर्तृका 'a woman whose husband
is dead'. The same suffix क is taken either
necessarily or optionally by many other Bahu-
vrīhis. Thus बहुस्रजः or बहुस्रजाकः or बहुस्रजकः
'one who has many garlands'.

574. महत् used as the first member of a
Bahuvrīhi becomes महा. Thus—महाबाहुः 'one
who has big arms.'

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575. सह used as the first member of a Bahu-
vrīhi generally becomes स. Thus — सपुत्र: (or सह-
पुत्र:) 'one together with his son'. But सह remains
in benedictions — स्वस्ति राज्ञे सहचुवाय सहामात्याय.

576. Some Nouns undergo certain changes
of form when used as the last members of
Bahuvrīhi Compounds. The most important cases
are as follows —

a. अचि becomes अच्च Thus — लोहिताच्च: 'red-
eyed.'

b. गन्ध becomes गन्धि after सु, सुरभि and
similar words, provided the smell is inseparably
connected with that of which it is predicated.
Thus — सुगन्धि जलम् 'water having a sweet smell'.
But सुगन्ध आपणिक: 'a shopkeeper dealing in
perfumes'.

c. दन्त becomes दत after सु, and after
numerals, provided the Compound is meant to
indicate a certain age. Thus — द्विदत् (Nom. Masc.
द्विदन्, Fem द्विदती) 'having two teeth.'

d धनुस् becomes धन्वन् ; thus श्राङ्गधन्वन्
(Nom. न्वा) 'having a bow made of horn'
(a name of Vishṇu).

e. धर्म becomes धर्मन् provided the former
part of the Compound consists of one word

only. Thus—विदितधर्मन् 'one who knows the law'.

f. नासिका becomes नस्. Thus—उन्नस्: 'high-nosed'.

g. पाद becomes पाद् after Numerals and सु; also in some other Compounds. Thus—द्विपाद् 'biped'; व्याघ्रपाद् 'having feet like a tiger.'

h. 'प्रजा and मेधा become प्रजस् and मेधस् after सु, दुः and negative अ. Thus—अप्रजस् (Nom. Sing. Mas अप्रजाः) 'without offspring.' २।४|७.

Dvandva Compounds.
द्वन्द्व-समास

577. Dvandva Compounds consist of two or more Nouns which, if not compounded, would be connected by च ('and'); they hence may be called Copulative Compounds. They are of two different kinds according as the objects denoted by the Members of the Compound are viewed as merely conjoined but fundamentally separate (इतरेतरद्वन्द्व); or as constituting an aggregate or complex, of which the Members form parts only. (समाहार-द्वन्द्व) In the former case the Compound takes a Dual or Plural termination, according as the Members are two or more, and the gender-

of the final Noun is the gender of the whole.
Thus—रामलक्ष्मणौ 'Rāma and Lakshman'; ब्राह्मण-
क्षत्रियविट्शूद्राः 'a Brāhmana,—a Kshattriya, a
Vaishya and a Shūdra'; कुक्कुटमयूर्यौ (Dual Fem.)
'a cock and a pea-hen.'

578. Samāhāra Dvandvas are Singular and
Neuter.

a. In the case of words denoting limbs of
the body, parts of an army, inanimate objects,
names of rivers of differing gender, countries,
insects, animals between which there is natural
enmity, the Dvandva Compound has always
the समाहार form. Thus पाणिपादम् (पाणी च पादौ च)
'hands and feet'; रथिकाश्वारोहम् (रथिकाश्च अश्वारो-
हाश्च) 'charioteers and horse-men'; गङ्गाशोणम्
(गङ्गा च शोणश्च) 'the rivers Gangā and Sona'
(but गङ्गायमुने); अहिनकुलम् (अहिश्च नकुलश्च)
'snake and ichneumon' (which are natural
enemies).

b. In certain other cases—as when names of
trees, deer, grass, corn, condiments, beasts, birds
are combined—the Samāhāra form is optional.
Thus प्लक्षन्यग्रोधम् or प्लक्षन्यग्रोधाः 'Plaksha and
Nyagrodha trees'; बौधिच्छयम् or बौधिच्छयाः; दधिष्ठतम्
or दधिष्ठत्; गोमहिषम् or गोमहिषाः.

c. Words of opposite meaning (not qualifying things) also form समाहार Compounds. Thus शीतोष्णम् 'hot and cold'. But शीतोष्णे जले.

d. पूर्व and अपर, उत्तर and अधर form पूर्वापरम् or पूर्वापरे: अधरोत्तरम् or अधरोत्तरे.

e. Words denoting fruits, parts of an army, herbs, deer, birds, insects, corn or grass, however, form Samâhâra Dvandvas only when in the Plural. Hence बदरं च आमलकं च forms बदरामलकं (not °कम्); रथिकश्च अश्वारोहश्च forms रथिकाश्वारोही (not °हम्).

f. अहोरात्रः 'the comprising a day and a night' is irregular in Gender.

579. There are special rules determining the order of words in Dvandva Compounds.

(a) Words ending in इ or उ should be placed first. Thus—हरिहरौ 'Hari and Hara'.

(b) Words ending in अ and beginning with a vowel should be placed first. Thus—इन्द्राग्नी. This rule prevails over Rule (a); hence इन्द्राग्नी 'Indra and Agni'.

(c) Words that have fewer syllables should come first. Thus—शिवकेशवौ. This rule prevails over (a) and (b); thus—वागग्नी 'Vách and Agni'.

(d) In general the more important word should be placed first ; hence the higher caste, the elder brother, *etc.*, have the first place. Thus— युधिष्ठिरार्जुनौ.

(e) In a number of cases the position is optional ; thus केषमस्तू or ग्रस्तुकेषौ ; धर्मार्थौ or अर्थधर्मौ ; शब्दार्थौ or अर्थशब्दौ ; कामार्थौ or अर्थकामौ ; गुणढवी or हदिगुणौ. In other cases the position is contrary to the above rules ; thus उलखलमुसलम् ; शूद्रार्यम् ; अंचिभुवम्.

580. When two nouns ending in ऋ, implying relationship, or connection by priestly functions, form a Dvandva, the ऋ of the former is changed to आ. Thus—मातापितरौ 'father and mother'; होतापोतारौ 'the Hotṛi and the Potṛi'.—The same change takes place when a word implying relationship is compounded with पुत्र ; thus— पितापुत्रौ.

581. When the names of deities viewed as associated with each other form Dvandva Compounds, आ is generally substituted for the final vowel of the former member. Thus—मित्रावरुणौ ; अग्नमारुतौ.

582. The इ of अग्नि, followed by सोम or वरुण, is lengthened—अग्नीषोमौ.

583. Similarly, although with some irregularities—द्यावाप्टथिव्यौ (द्यौश्च प्टथिवी च); द्यावाभूमी .

584. जाया and पति form जायापती 'husband and wife '; for which दम्पती may be substituted.

585. When the final letter of a समाहारदन्द is a letter of the च-वर्ग or इ or प् or ष्, च is added to it. Thus—छ्त्रोपानह्म् (छत्त्र+उपानह्) ' umbrella and shoes.'

Saha-supā Compounds.

सह-सुपा-समास

586. There are certain Compounds which, under the rules as to the four special classes of Compounds described so far, cannot be included in any of those classes. Such Compounds are viewed as 'mere compounds' or 'compounds in general', and are termed सह सुपा Compounds. The term explains itself as follows. The phrase सुप् सह सुपा 'a word having a case termination joined with (another) word having a case termi-nation'' states the essential feature of most Samāsas (which consist of a combination of two सुप् ; it having of course to be kept in mind that

in the finished Samāsa the case termination o
the first member is dropped). सह सुपा (short fo
सुप् सह सुपा) hence is employed to denqte word:
which are 'Compounds in general', without
belonging to a special class.

An example of this type of Compounds is
भूतपूर्वे: = पूर्वं भूत: 'what existed previously.'

Ekasesh.

एकशेष

587. This term is applied in Sanskrit Gram-
mar to cases where instead of a combination of
several words having the same Prātipadika form
one word only is employed, the case termination
of which indicates the number (Dual or Plural).
Thus, on the Ekasesh principle, the Dual रामौ
replaces राम्य राम्य ; the Plural राम: replaces
राम्य राम्य राम्य.

588. Where the Ekasesh represents words,
having different genders but otherwise identical
in form, the termination of the masculine gender
is retained. Thus—हंसौ for हंसी च हंसय ; ब्राह्मणौ
for ब्राह्मणी च ब्राह्मणय.

589.   The same principle is extended to some
words dissimilar in form but akin in meaning.
Thus—भ्रातरौ is used for भ्राता च खसा च; पुत्रौ for
पुत्रय दुहिता च; पितरौ for माता च पिता च (but also
मातापितरौ); श्वशुरौ for श्वश्रूय श्वशुरय (but also
श्वश्रूश्वशुरौ).

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CHAPTER VIII.
Secondary Suffixes.

तद्धित

590.   In Chapter V it was mentioned that
nominal bases are formed from roots by means of
primary suffixes (कृत्) ; as *e.g.* कार्य and कारक from
the root कृ.   Now, there is a further important
class of suffixes by which new words are formed
from nominal bases.   These suffixes are called
तद्धित, or 'Secondary' suffixes.

591.   The Taddhita suffixes—of which there
are many kinds—express various senses such as
'descended from', 'produced by', 'made of', 'con-
nected with', 'proclaimed by' etc.   Some of them
produce changes in the words to which they are

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added.. Thus before the Taddhitas च, य, इ, एय
and others, the first vowel of the base generally
takes Vriddhi, and certain terminations of the
base are dropped. Thus—

a वासुदेवः 'the son of Vasudeva'; चौक्षः 'a descend-
ant of उक्ष'; और्पगवः 'a descendant of उपगु'; ऐक्ष्वाकः
'a descendant of ईक्ष्वाकु'; और्णः 'made of wool',
from अर्णा; दैवः .'belonging to the gods' 'divine',
from देव; ग्रैष्मः 'belonging to the summer', from
ग्रीष्म; सांवत्सरः 'yearly', from संवत्सर; पार्थिवः 'lord of
the earth' 'king', from पृथिवी; मौनम् 'silence', from
मुनि; यौवनम् 'youth', from युवन्; सौहार्दम् *friendship*,
from सुहृद्; चाक्षुषं 'visible', from चक्षुस्.   *From*
व्याकरण there is formed वैयाकरणः 'Gramma-
rian.'

b. दाक्षिः 'the son of Daksha'; वैयासकिः 'the son
of Vyâsa.'

c. वैनतेयः 'the son of Vinatâ'; भागिनेयः 'the
son of a sister' (भगिनी).

d. राज्यम् 'kingdom', from राजन्; गार्ग्यः 'descend-
ed from Garga'; दैव्यः 'divine', from देव.—With-
out Vriddhi, दिव्यः 'celestial', from दिव्; दन्त्यः
'dental', from दन्त; यशस्यः 'glorious', from यशस्;
सख्यम् 'friendship', from सखि.

592. Other Taddhitas of very frequent use
before which the vowel of the base is not
changed are—

त्व and ता, which form abstract nouns. Thus
from गो—गोत्व 'cowhood' 'the class characteristics
of a cow' ; भीरुता or भीरुत्व 'cowardice', from भीरु.

593. इमन्, which forms abstract nouns from
Adjectives denoting colour and some other
Adjectives. Thus श्विक्षमन् Masc. (Nom. Sing.
श्विक्षमा) 'whiteness', from शुक्ल ; महिमन् 'greatness',
from महत्.

594. वत्, मत्, इन्, मिन्, विन्, which form posses-
sive Adjectives. Thus गुणवत् (Nom. Sing.
Masc. गुणवान्) 'possessing good qualities' ;
विद्यावत् 'wise' ; ज्योतिषत् 'possessed of light' ;
धनिन् 'wealthy', from धन ; यशस्विन् 'famous' ;
वाग्मिन् 'eloquent' (from वाच्).

595. वत् (Indecl.) forms adverbs denoting
'like that' to which वत् is added. Thus ब्राह्मणवत्
'like a Brāhmaṇa'.

596. मय, forms Adjectives denoting 'made
of' or 'abounding in' that to which मय is added.
Thus काष्ठमय 'made of wood' ; पन्नमय 'abounding
in food'.

597. तस् forms adverbs having the sense of an Ablative. Thus आदितः 'from the beginning'; ग्रामतः 'from the village'; उभयतः 'from both sides'; सर्वतः 'from all sides'.

598. च form adverbs having the sense of a Locative; thus सर्वच 'everywhere'; अन्यत्र 'in other places'.